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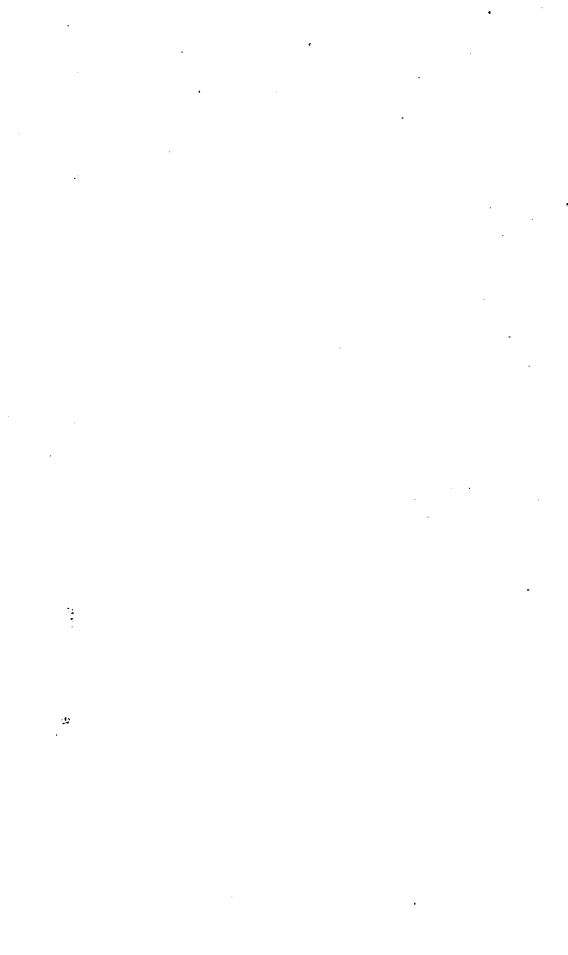
C. J. SINGER







# SPIRITUAL CASKET.



# THE SPIRITUAL CASKET

OF

DAILY BIBLE MEDITATIONS;

FOR THE FURTHERANCE OF FAMILY GODLINESS  
AND DEVOTION.

BY

JOHN EVANGELIST GOSSNER.

*Translated from the German.*

WITH AN INTRODUCTION

BY THE REV. E. H. BICKERSTETH, M.A., CHRIST CHURCH, HAMPSTEAD.

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## INTRODUCTION.

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THIS work appears to me eminently worthy of its name—"A Spiritual Casket;" and, so far as I have been able to handle its contents, the jewels seem to me not only genuine stones, but of purest lustre and of costliest value. It has had, I am told, a rapid and vast circulation in Germany, and I confidently anticipate for it, as it becomes known, a like reception among ourselves. All things are full of labour; and, in our own time, when, as has been so truly said, "the character of Christian life is rather humane than devotional, its tendency rather outward than upward, its utterance rather in works of mercy than in songs of praise," it is more than ever needful to remind ourselves of the great part which holy meditation bears in the development of the truly spiritual

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mind. Listless reverie is the bane of meditation, and no mean thanks are due to one who wisely leads us by the hand in this difficult but most remunerative duty. Such a guide, I trust, this work will prove to its readers; and that, in the daily study of its pages, many may be constrained to echo the words of the Psalmist, "In the multitude of the thoughts which I had in my heart, thy comforts, O Lord, have refreshed my soul."

E. H. BICKERSTETH.

CHRIST CHURCH PARSONAGE,

HAMPSTEAD, *9th December, 1863.*

## BIOGRAPHICAL NOTICE

OF THE

## AUTHOR OF THE CASKET.

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JOHN EVANGELIST GOSSNER was born at Hausea, a village in Bavaria, on the 14th December, 1773. His parents were Roman Catholics, and at an early age he was sent to a Jesuit school at Angsburg, preparatory to entering the University of Dillengen. He afterwards studied canon law, and was ordained a presbyter in 1796, and next year began his active duties as curate in a country village. Here, within a few months, he was made "to see and believe the gospel of Jesus Christ; to confess it in his heart as the power and wisdom of God." Lavater's *Letters to a Young Man on his Travels*, seems to have been the instrument of his awakening. One day at Angsburg a school-fellow said to him, "I have a book in which the name of Jesus stands on every page." "And I," replied Gossner, "have a book in my hand in which the name of Jesus is never mentioned. Shall we exchange?" They did; and, by means of that book, he was gradually led to "the Light of life." But he had to pass through many a conflict, within and without, ere he reached abiding rest and peace. He read disquieting books; and the works of the Pietists, amongst others one of Martin Boos in manuscript, *Christ for us and in us*. He studied the

Bible ; and as he felt less peace and comfort, he studied it the more. When he mentions his conversion, he says, "the Bible opened my eye and my heart." An entry in his diary at this time is the motto of his life—"Thou old Adam in me, die ! live, Lord Jesus !" But the inner conflict was severe, and again and again renewed. He draws from his own experience, when he says in the *Casket*, (13th September), "Jesus reveals Himself a while to pious, fervent souls in great kindness, and thereby they are as in heaven. He withdraws Himself again from the inner eye, and they are as in hell, in the greatest desolation. He comes again, and their heaven becomes still fairer and more glorious ; yes, it becomes ever fairer and more glorious the oftener He again imparts Himself to the heart, and reveals His presence and loving-kindness." By such chequered experience and discipline (to which, as we shall soon see, that of his outer life corresponded,) the spirit of trust, of humble confidence, of light and joy, was nourished and nurtured within him. He entered the kingdom of God as a little child, and lived by faith and prayer. This was the secret of his power as a preacher and a writer. Wherever he appeared, there was a stirring among "the dry bones." In Augsburg, in Munich, in Berlin, he proclaimed the gospel of Jesus Christ, and "a mighty sensation" was produced. But there were "many adversaries." So early as 1801 he was brought before the Inquisition, and many years afterwards he had to quit Berlin to escape the persecution of his enemies, and accept an invitation from the Emperor Alexander to St Petersburg. Here he laboured for four years, and the effect of his preaching was great. "There was breathless silence while he spoke. People came to him from Cæsar's household. Lords and ladies in waiting rubbed with beggars off the street ; the Greek Church shouldered the Romish in the vestibule ; the Lutheran pressed by both. The service was often interrupted by cries. One day



among the crowd a cry arose, 'Hear it; it is the voice of God!' Without faltering, he answered, 'Hold thy peace,' and continued the sermon." For he continued humble through all. "It is not," said he, "the poor instrument that will be praised, but the Workman. He alone has done it." But by and by the hostility of the magnates of the Greek Church began to be stirred. Their craft was in danger; the priests saw their churches empty, and they moved the nobles to demand his dismissal. The Emperor, though still friendly, had to yield to the pressure. When he was about to leave, Alexander handed him a thousand roubles. Gossner handed them back, with the remark that he served a richer Lord than the Emperor. He repaired first to Berlin. From Berlin he went to Hamburg, and from Hamburg to Leipzig. In the latter city he found, for a time, a quiet retreat, and used his pen with great diligence. Every week he wrote a sermon for his Russian flock, to whom he continued deeply attached. And here he penned the *Spiritual Casket*, now presented to the English public—"a book," says the Author, of *Praying and Working*,\* "far commoner in Germany than ever Bogatzky was or will be in English households."

It was not till about 1827 that Gossner formally and finally separated himself from the Romish Church; and still—and though he had "been always an evangelical preacher"—it was not till after many tedious and vexing delays and difficulties, that the Consistory of the Evangelical Church would consent to recognise him. At length, in his fifty-sixth year, he was finally settled in Berlin. "And here," says Mr. Stevenson, "after thirty years of conflict without and within, persecution and applause, an endless tossing on a stormy sea, the work of his life

\* From this admirable work, by the Rev. W. F. Stevenson, Dublin, the materials of this sketch have been drawn.

began." He preached and wrote still, preached and wrote with power, as few could; but the "work" referred to, was that of training and sending out missionaries to the heathen. During the remaining thirty years of his life, he trained and sent out one hundred and forty-one missionaries, though his missionary income never exceeded a thousand pounds. But he had no office expenses, for, as he merrily remarked, "he was inspector, director, secretary, pack-horse, all in one." Nor were these the limits of his labours. "When he came to Berlin, there were no hospitals, there was no visiting of the poor, no inner life stirring in the Church. Germany was just recovering from the paralysis of dead, coarse unbelief. Home missions occupied his mind. He established a society for visiting the sick. It was confined to men. The women begged him to form a direct one for them. In 1837, a hospital was erected, which next year required to be enlarged. It is a training institution as well as a hospital; and many of the 'deaconesses,' who have passed through it, have gone to mission stations among the heathen. Here, too, Gossner was chaplain, director, friend. Early on the Sunday morning, his figure might be seen rapidly advancing up Potsdam Street, till it vanished in the hospital doorway. The room used as a chapel would hold about fifty; it was always crowded. He sat in a low pulpit at the upper end, a genial-looking, lively, old man. His white hair peeped out behind under the little black skull-cap; his eye still shot keen, searching glances from below the massive, close-knit brows; he had the high cheek-bones of the country, as high as Luther's, but in proportion to a longer face; a sweet, gentle expression played about his mouth; the features altogether were prominent, seamed with deep lines, almost rugged. His exposition was simple, naïve, personal. Gleams of the playfullest humour lighted up common-place truths and views; and, after an hour of close personal conversation,

he would cease. His Sunday evenings were given up to visits from young men, many of whom could date their faith and peace from the words he spoke in those quiet hours. He wrote much to the very last. At seventy he learned English, and translated some of Ryle's tracts when he was upwards of eighty. His published writings occupy a separate Book and Tract Society; and he left many volumes of manuscript behind him. His works possess unusual popularity, some having run through annual or semi-annual editions for many years. Up till the spring of 1858, he corrected proofs and continued his correspondence. The summer previous, he was still able to train his vines. By the end of March he had fought the good fight and finished the course—a young old man of eighty-five."

Gossner lived through the great religious crises of modern times—"through Illuminism, Rationalism, Ecclesiasticism, through the throes of the new life and the growth of the rebaptised Church—through a rare epoch of thought, and science, and progress. They had touched him in turn, but only as the ripple of distant storms runs round a solitary rock. His life was single—the life of a heart, and went out from its own centre—the life of an Abraham, going out and not knowing whither, following the word of the Lord—the life of faith from which the events of the world, for the time being, fall back into shadow, supreme in its own interest and divine companionship." His life was a life of believing, trusting labour. His simple realising faith enabled him at once to overcome speculative doubts and practical difficulties. In the midst of his multifarious responsibilities and work he would say—"I cannot go here and there to arrange and order everything; . . . but the Lord is there, who knows and can do everything, and I will give it over to Him and beg Him to direct it all, and order it after His holy will; then my heart is light and joyful, and I believe and trust

Him that He will carry it all nobly out." Of this spirit the *Casket* is full—full of the utterances of a ripe and rare Christian experience. The spirit of the inspired writers—loving, trustful, pure—has seldom been so fully caught in modern days. Yet the author of these devout outflowings of the Christian heart takes no credit to himself. In his preface, or, as he calls it, "A Key" to the *Casket*, he says—"I put all the value of it upon the holy words of the Bible; the rest that I have written to it, in my eyes, has no other value than the good intention and honest aim of leading you more into the spirit of the Holy Scriptures and the pious men of old, to dwell long in meditation on the word of God, and to incite you to read the Bible daily." He concludes his preface with this beautiful prayer:—"Lord Jesus, do Thou draw nigh to all who draw nigh to Thee, Thou Light and Life of Thine own people! Bless each word, and accompany it in the heart with Thy unction; let each reader be thoroughly awakened, turned to Thee, and closely united with Thee. Amen."

# SPIRITUAL CASKET.

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## JANUARY THE FIRST.

"Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."—ISA. lxiii. 16. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—ACTS iv. 12.

**B**LESSED be His glorious name, Psalm lxxii. 19. Thy name is as ointment poured forth, Song of Sol. i. 3. May He this day pour out all His ointment upon us, that we may, throughout the whole year, walk in the sweet savour thereof, in the power of this most holy and hallowing name! May the divine power of the Holy Spirit, wherewith He is anointed without measure, Psalm xlv. 8, be poured out, not only into our hearts, but may it spread its life-giving perfume over the whole world; and stream down upon us, not to-day only, but every day, like a fragrant ointment, filling the whole house of our heart and life with its odour, John xii. 3. He is a Father, He is a Saviour, a fatherly Saviour, a saving Father. Thus the ancients knew and named Him, rejoiced in Him, praised Him, trusted to Him, before He was known and named to them, as He is to us—the glorious

name Jesus Christ, God greatly praised to all eternity. How should we not rejoice in Him, seeing that He is the foundation and corner stone of our whole faith and life-edifice, our only hope, our love ! His name is truly a whole Bible—a book of God, a Testament, wherein are contained things old and new ; a casket wherein are hidden all the treasures of the wisdom and knowledge of God ; an epistle from God whereby the whole counsel of our salvation is made known to us ; a fountain, a well, from which we may draw all the divine strength of which we stand in need for our life, and for a divine walk. With this name let us enter upon the new year, full of confidence that in Him all will go well with us. With this name we will begin and end every day of the year, every hour of the day. In this name let us labour and rest, wake and sleep, eat and drink ! In this name let us do all and suffer all ! In Him let us abide for ever ! Amen.

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## JANUARY THE SECOND.

“I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.”—REV. i. 8.

**I**F Jesus be Alpha and Omega, the beginning and the ending, then let Him be not only thine Alpha, let Him be also thine Omega. Not only begin with Jesus ; end, finish also with Him ; or, let Him finish what He has begun in thee. Many stop at Alpha, content themselves with the elements, with the first letters of Christianity,

with the first stirrings, or even with nothing more than good resolutions, with which, as the ancients said, hell is paved. The continuation, the earnest exercise of godliness, fails to follow, 1 Tim. iv. 8 ; 2 Tim. iii. 5. How shall we reach the Omega, the end, if we stop short at the beginning ? At the same time, we must not omit the Alpha, nor be eager to hurry to the end till we have rightly learnt the Alpha, till we have laid a good foundation, and made a right beginning in and with Christ, 1 Cor. iii. 11. Not in vain does Jesus proclaim himself as Alpha and Omega. He will be all in thee. Where He has once said Alpha, there He will also say Omega; where He begins, there will He also lead out to victory. His Alpha is the pledge that He is willing also to be Omega to us. Believe ! be valiant, and venture.

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### JANUARY THE THIRD.

“Trust in the Lord for ever ; for in the Lord JEHOVAH is everlasting strength.”—ISAIAH xxvi. 4. “Hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.”—1 PETER i. 13.

**T**RUST in the Lord, does not mean, fold thine arms and do not trouble thyself about thy salvation ; but, go with dauntless courage, and boundless confidence to the work. The Lord is an insurmountable rock, an impregnable fortress, not for Himself only, but also for thee ; if thou cast thyself into this fortress, His grace will preserve thee, and strengthen thee with Almighty

power for all things. Hope to the end for the grace—does not mean, Do nothing, wait till grace come ; but, with all possible zeal and striving for salvation, hope and trust, not in thyself and thine own strength, but in the grace which never forsakes thee, with which thou canst do all things, but which, without thee, that is, without thine earnest desire, cannot save thee. As, without it, thou canst do nothing, so, without thee, it can and will do nothing in thee.

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#### JANUARY THE FOURTH.

“He giveth power to the faint ; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.”—Is. xl. 29—31.

**Y**OUTHS, valiant beginners, when they trust to themselves, and think they can no longer backslide ; when they take air-leaps, and would fain fly off beyond others, often fall miserably, to their own humiliation. But he that always feels himself weak and small, shall never weary nor be downcast, for the Lord is his strength. He is mighty in the weak, not in the strong ; He gives sufficiency to them that feel themselves insufficient. Those who are self-sufficient he lets fall. Ye, therefore, that know your own weakness, mourn not, nor be dispirited ; for the Lord informs you by His prophets, that with Him there is prepared



strength sufficient for you. Appropriate it only, through believing continuing prayer. He gives strength to the wearied when they pray. O ye that are weary ! come to God's fountain of strength, to Jesus ; He will revive you. If any one is going to despond, the Lord is here and will strengthen ; the All-powerful, All-sufficient one calls to thee ; why wilt thou not come to Him ? Why wilt thou rather continue in thine insufficiency, when the All-sufficient one stretches out his hand to thee ? Take hold of it, and thou art strong, and canst do all in Him that makes thee strong. Who dares plead in excuse his weakness, when the Lord, the All-sufficient proffers him sufficient strength ? Yes, he that trusts in Him, though he be but a worm in the dust, shall nevertheless mount like an eagle in the strength of the Lord.

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### JANUARY THE FIFTH.

"My soul longeth, yea, even fainteth for the courts of the Lord."—Ps. lxxxiv. 3. "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is ; to see thy power and thy glory, so as I have seen thee in the sanctuary."—Ps. lxxiii. 1, 2.

**H**E that has been in the Courts of the Lord, tasted of nearness to Him, and drunk of His fullness, feels this thirst incessantly, feels every place out of Him too dry and too barren. He that hath seen the sanctuary of the Lord, which He builds for himself in believing souls, and His power and glory which He reveals and communicates to every one that approaches Him, lies ever

before the door thereof, in order that, as soon as it is opened to him, he may go in and behold the power and glory of the Lord in His sanctuary. Is all not glorious in this sanctuary? Is all not miserable outside this sanctuary? There, in the courts, in the sanctuary of the Lord, we feel ourselves at home; outside it, as in a desert, as in a foreign land. One seeks it with passionate longing, and feels himself blest as oft as he finds it. Why are so many dry, cold, and empty? Because they seek not the sanctuary of the Lord, because they do not long for His courts, because they do not lie before His door, do not tarry, do not wait for His grace; therefore it is that the door is not opened to them, therefore that they are not admitted, and do not behold His power and glory. O come, and tarry no longer in the land where no water is.

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### JANUARY THE SIXTH.

“Look unto me, and be ye saved, all the ends of the earth.”—ISAIAH xlv. 22. “Thy mercy is great above the heavens; and Thy truth reacheth unto the clouds.”—Ps. cviii. 4.

**H**ERE we see how universal the grace of God is; he invites all—all from one end of the earth to the other; all are to come—all are called—all are accepted. For God would surely not call, and say, Come, all the ends of the earth, if there were one whom he would not receive, one whom He had destined to perdition. No; all the ends of the earth, according to His intention and purpose,

are to be saved. He that is not saved shuts *himself* out—is deprived of salvation, only because he himself does not desire it, not because God does not desire it. Yes ; He calls *thee*, only come ! Why are there still so many who do not accept this gracious invitation ? There should no longer be one man on the earth who has not long ago betaken himself to the open arms of a pardoning God. Why does not one tell it to another ? Oh, that they all knew how blessed He would make them ! Surely they would all become Christians. O, He embraces with the arms of His love and compassion, not one people only, but all peoples ; not only some men, but all men, from one end of the heaven to the other ! How great, how wide are these arms ! Soul, dost thou think there is not room in them for thee ? Grace, redemption, and salvation are prepared for all in His bosom, which opens so wide, that every man that comes finds a gracious reception, and, if all come, all find room enough—redemption enough. As far as the heavens and the clouds stretch, there stretches a way—a path to the grace of God and Christ. So long as thou yet walkest under the heavens and under the clouds, thou art still under a heaven of grace ; so long grace stretches even to thee. If I see the heavens and the clouds, then I still see grace—inviting, calling, saving grace. The heavens and the clouds proclaim to me the grace of their God and mine, wherever I see them. And so mayest thou also testify to every man that dwells under the heavens, and under the clouds, that grace is in readiness for him, and reaches even

to him ; that it is not too short for him, for it reaches as far as the heavens reach. Measure the heavens, and thou hast not yet measured grace, for it is greater than the heavens ; as He that made the heavens and bestoweth grace is greater than all that He hath made.

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### JANUARY. THE SEVENTH.

“Who then can be saved ?”—MATT. xix. 25. “He that endureth to the end shall be saved.”—MATT. x. 22.

**M**ANY wish to be saved, but will not do that which is necessary in order to attain to a saved state and to continue therein, viz., to persevere in godliness ; to walk in the grace bestowed unto the end. They would fain be saved through Christ, and yet, at the same time, be gay, or rich, or honoured in the world. Therefore they believe in Christ, and, at the same time, love the world, in order to enjoy some share of pleasure and happiness from both. But they will lose both, and be for ever unblest. Perseverance is a grace which one must every day, on his knees, beg of his Saviour ; for He that hath called us to salvation can also alone keep us and lead us forward therein. Assurance, the false knowledge of the doctrine of grace, without a real penetration with the heart into the elements and essence of grace, and a continuance therein, deceives many, so that they do not continue alive in Him that hath called and awakened them ; they again fall asleep, and dream that they are alive, while all the time they are con-

tinuing to lie on the old shred of knowledge and babbling, without persevering in their first love. Wake! wake up, and pray one prayer, for the sacred fire of love that burns everlastingly and is never quenched.

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### JANUARY THE EIGHTH.

“Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.”—PSALM lxxv. 4.

**W**HO dwell in the courts of the Lord? The chosen ones into whose hearts Jesus has come; whom His grace has drawn to Him, whom He daily causes to approach to Him, who continually feel His presence and taste His goodness, who derive truly rich consolation from His house, and His holy temple. For we ourselves are His house and His temple, says Paul, Heb. iii. 6; 1 Cor. iii. 16, if we abide in Him, and continue in living faith and fervent love. How can we want comfort, when He dwells in us, as in His house? Who would not long for the courts of the Lord, so full of the riches of grace and consolation? Who would not abide therein with all faithfulness, when grace has placed him there. Whosoever has once tasted how gracious the Lord is, whosoever has once experienced his presence, O let him continue in Him, let him seek no consolation but in Him! For as soon as he attempts this, and the Lord is not sufficient for him, he is again cast forth from the courts of the Lord. The rich consolation,

which flows only in the house and in the presence of the Lord, which is enjoyed only in His holy temple, and in intercourse with Him, fails and is soon dried up outside the courts of the Lord, and then one is miserable, and wretched, and blind, and naked, while he thinks that he is rich, and increased with goods, and has need of nothing, Rev. iii. 17.

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### JANUARY THE NINTH.

“My voice shalt thou hear in the morning O Lord; in the morning will I direct my prayer unto thee.”—Ps. v. 3. “The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.”—Ps. lxxxiv. 11. “But unto you that fear my name shall the Sun of righteousness arise with healing under his wings.”—MALACHI, iv. 2.

**E**ARLY in the morning, early in thy youth shalt thou direct thy prayer to the Lord, early every day shalt thou raise thyself to Him. Thou never comest too early for Him, He has already risen before thee, to hear thy voice and to bend His heart to thine. The earlier, and the more ardently thou seekest His face in the morning, the more gloriously and mightily will He arise to thee as a sun and as a shield, banishing all night and darkness from thy mind, and making thy heart fruitful in faith and love. Gardeners are wont to expose their plants and vegetables to the morning sun; so do thou let the Sun of righteousness, which rises for thee early every morning if thou seekest Him early, shine into the garden of thy heart, and receive right early into thy heart, His

beneficient, quickening, warming and strengthening beams. The Sun rises daily without thy care ; he passes over thee and thy garden, without need of thy restraint or guidance. Thou hast only to open thy heart to Him, or at least thou must not close nor cover it up, but, with an open, longing, panting heart, expose thyself to His influences ; so will He illumine, revive, and kindle thee. What is peculiarly delightful about this Sun of the soul is, that He never sets, but shines at all seasons with equal warmth and brightness ; in the North as well as the South, in winter as well as in summer. He knows no setting, and no clouds ; for when they are there and conceal the Sun from thee, they arise merely out of thine own mossy ground. Whoever at all times keeps Him in sight, is never forsaken by Him.

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### JANUARY THE TENTH.

“Awake, thou that sleepest, and arise from the dead ; and Christ shall give thee light.”—EPH. v. 14. “Therefore, let us not sleep, as do others ; but let us watch and be sober.”—1 THESS. v. 6.

**A**N awakened Christian, even the most zealous, has nothing to fear more than again falling asleep. The higher the flame of fervour ascends, the farther it descends. The more rapidly the fire blazes up, the more rapidly it dies away again, if fresh faggots are not always added. On him that sleeps the sun does not shine. Whosoever does not awake—does not free himself from sloth—him Christ, the light, does not illumine. Watchfulness and soberness must daily be

renewed, else we shall become like the rest of the dead in this world, who never awake from sleep or death ; and shall, if we are found asleep with them, receive a like reward at the hands of him that cometh as a thief in the night. Paul wrote the above words to awakened Christians, recipients of grace, at Ephesus and Thessalonica—whom, moreover, he greatly commended. But even in the best community, and among the most zealous, there are always some who are greatly inclined to sleep, who always stand in need of awaking, if they are not to fall asleep in death. Many dream so vividly in their sleep that they think themselves awake and alive. They are irritated if one attempt to awake them. Those sleep the deepest sleep whom only God, with a strong voice of awakening, or with sound blows and thrusts, can awake. May the Lord, in His mercy, awake us all, whether our sleep be gentle or deep. For the sleeping virgins, through their sleep, neglect the marriage, and miss the bridegroom. They come too late—after the door is shut.

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### JANUARY THE ELEVENTH.

“Let not your heart be troubled.”—JOHN xiv. 1. “I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.”—JER. xxxi. 13. “As many as I love, I rebuke and chasten.”—REV. iii. 19.

**H**E who can believe that Jesus loves him has no reason to be troubled about any misfortune or suffering, except sin, which is the



greatest misfortune and suffering, and which certainly is worthy of sorrow. But even for it sorrow must not lead to despair, but to faith, to consolation, to joy; for even the sinner, as soon as he is sorry for his sin, may have this assurance:—Jesus, the friend of sinners loves me, seeks me, is willing to receive and to adopt me, to pardon and to bless me. Does this cause the one joy? But, beyond this, there comes upon us no sorrow, that is not sent from pure love and wisdom by Him who smites us only that He may heal us, who slays us only that He may make us alive. These are the smittings of pure love, which are to bring us nearer to Him, which are to unite us more closely with Him. We are perverse children, we do not follow God at His word; therefore He must bring us home with the rod or with the scourge. If we come to Him early, if we comprehend His love, then the chastisement vanishes early also. Thy sorrow therefore must not dim to thee the love of Jesus, else it is a black cloud from hell. Art thou troubled? Then think:—Jesus loves me, seeks me, therefore He troubles me; because I am not yet near enough to Him. He will have me nearer, He will love me more than I have hitherto allowed Him to love me.

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## JANUARY THE TWELFTH.

“Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.”—Ps. cxli. 9. “Keep me, O Lord, from the hands of the wicked.”—Ps. cxl. 5. “Keep thy servant also from the proud.”—Ps. xix. 13.\* “Thou shalt keep them, O Lord.”—Ps. xii. 7. “They shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked.”—JER. xv. 20, 21.

**S**IN, or the flesh, or the world, or Satan, or all these workers of iniquity, these wicked and proud ones may fight against thee, may lay snares and gins for thee; nevertheless, if thou only wilt, thou mayest remain secure, mayest be rescued and saved by the hand of the Lord. But thou must be in that hand, and must not fight with thine own hand against these wicked foes. Thou must take thine heart in thine hand, and carry it to Jesus, place it in His hand, let it lie there, and look every day, every hour—the oftener the better—if it is still lying therein. Is thy heart, art thou thyself in His hand, firmly and securely? Dost thou always carry thine heart back to Him, and place it in His hand? In that case thou standest secure against all the attacks of thine enemies, unconquerable in all temptations; and even Satan, thy worst enemy, cannot injure thy soul, because it is in the hand of the Lord. Therefore from Him alone withdraw not thyself; tear thyself away from all else, but not out of His hand. Out of it, thou art the football of the world, the flesh,

\* German translation.

and the devil, and thou easily returnest again to all the old things which thou hast long ago eschewed ; thou art again overcome by the enemy whom long ago thou thoughtst to have vanquished, and art a slave to thy former sins. But in the hand of the Lord thou art unassailable. It holds thee in a hidden, wonderful manner, even when thou seemest overcome. And wert thou already in the clutches of Satan, if thou canst grasp the hand of the Lord, it will snatch thee away, and rescue thee from all the power of adversaries and sins.

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### JANUARY THE THIRTEENTH.

“My people are bent to backsliding from me.”—Hos. xi.

7. “Bring it again to mind,\* O ye transgressors.”—Is. xlv.

8. “When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”  
—DANIEL xii. 7.

**T**HE scattering of the people of Israel is a picture of all scattered souls, which, being driven out from the promised land of peace, wander about without temple or sanctuary, without high priest or sacrifice, without their king, beside themselves, seeking rest and finding none. But if they return from their dispersion into their own hearts, and seek the Saviour in the sanctuary, then all that is promised to them will be fulfilled and accomplished. The Lord will dwell in them, and walk in them. Ye who study the times, do not overlook this sign, nor misreckon

\* German translation : “Go into your hearts.

with many numbers. Only ONE is needful. Bring all your numbers to one, and remain gathered together at that one, then the kingdom of heaven has already risen upon you, and whatever may follow, it cannot then escape you. But who will give the future to him who is not faithful in the present? To him that does not use to the full what he has, or even might have, who will give what is to come? There shall be taken from him that which he hath. Distraction of the mind, talk without heart, even though it be about sacred things, drives away the spirit of grace, who always withdraws Himself, when we handle sacred things otherwise than reverently, when we *prate* about what we should *do*, when the Lord finds us engaged in talk about Him, and not in His work.

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### JANUARY THE FOURTEENTH.

“Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”—2 COR. xiii. 5.

THE Corinthians stood in the faith, were apostolic Christians, brought to faith and guided therein by the Apostles themselves; nevertheless Paul counsels them to this examination, and presses it earnestly upon them. Are we better, more stedfast, than the Corinthians? Shall we not

NOTE.—The German word *Zerstreuung* is very difficult to render into English, on account of the variety of its significations. I have translated it *scattering*, *dispersion*, or *distraction of mind*, according to the context.—TRANS.

rather daily ask ourselves : Is Christ in thy heart, or only upon thy tongue, only in thy head, in proverbs and words committed to memory? If Christ, the good tree, be planted in thy heart, then thou must know Him by His fruits. Where Christ is, there also are the mind and life of Christ. Where the faith of Christ is, there also are the fruits of faith and love. When Christ is in the heart, the world and the devil must have gone out ; for Christ and Belial, God and the world, cannot put up together in one lodging. If thou hast not the mind and walk of Christ, and not the fruits of faith, then thou hast not Christ nor faith in Christ. And if thou hast not Him, the world and Satan will not let the habitation of thy heart stand empty ; the world and Satan are in thee, and to them, even to-day, thou shouldst give notice to quit ; and not only so ; but without delay, without hesitation, thou shouldst cast them out with their whole train.

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### JANUARY THE FIFTEENTH.

“Unto thee, O Lord, do I lift up my soul. Mine eyes are ever toward the Lord. My soul thirsteth for God, for the living God : when shall I come and appear before God.”—Ps. xxv. 1, 15, and xlii. 2. “If any man thirst, let him come unto me and drink.”—JOHN vii. 37.

**I**F thou findest not the Redeemer in thy soul, if thou feelest not His sacred presence, rest not until thou findest Him again. Seek not comfort elsewhere but in Him. It were a shame, if thou couldst so easily dispense with Him, without

whom thou canst not be saved ; and a crime it were to be without Him, and to look for another. Be not therefore weary, even if He hides Himself from thee for a time, of seeking Him, like the holy men of the old covenant. He does not withdraw Himself from thee, He only hides Himself, in order to increase thy longing and thy thirsting for Him. If thou art wearied, if thou leavest off seeking Him, longing for Him, thou offendest Him so that He withdraws Himself farther from thee, and thou must still longer be deprived of His sacred presence. Where is thy yearning, where thy longing for Him? Does thine inward eye ever look for Him? Does thy soul ever thirst for Him, for the living God? Art thou not content with a naked thought, or a cold conception of God and Christ? Dost thou seek to trace the life and the power of God and Christ in thine heart? Dost thou endeavour to penetrate into the silence and peace of the spirit, into the most holy place of thy soul, there to behold the face of God, as far as it can be beheld here. Thirst, long, yearn for Him as David, as Asaph did, and thou wilt feel the living God as well as they—yea, more than they.

## JANUARY THE SIXTEENTH.

“By night on my bed I sought him whom my soul loveth : I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth : I sought him, but I found him not.”—SONG OF SOL. iii. 1, 2.

**H**APPY is the soul which is such a seeker after the Saviour, which burns with such longing after Him, that day and night it desires but Him ; which, when it has Him not, cannot sleep in peace, but must rise and seek Him in the streets and lanes of the city of God, that is, in all the paths of the inner life. Those are surely the noblest souls, whom the Saviour thus exercises with searching, whose eyes are so bound that they neither see nor know Him, even though He walks with them ; who have been once accustomed to sweet communion with Him, but who now, for a long season, have not been able to partake of the consolation of His presence, either so often or so early as they have desired, and who, moreover, are outwardly harassed with affliction, inwardly with doubt, fear, and strife. The more He hides Himself from them, the warmer grows their yearning after Him. The farther he appears to remove Himself from them, the more ardently do they seek Him. For they know it is but a trial of their love, a test of their faith ; they are persuaded, He cannot in earnest forsake men, He can hate no soul that loves Him, flee from none that seeks Him. His fleeing will only draw us—to press farther inward. His removal is intended

only to bring us nearer to Him, and cast out of the way that which still lies between us and Him ; to pull down the wall of partition and bestow Him upon us for ever.

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### JANUARY THE SEVENTEENTH.

“Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.”—JER. xxxiii. 6—9.

**T**HY Saviour will not only pardon thee, He will likewise comfort thee ; and not only comfort thee, He will also heal thee from thine iniquities, and give thee peace and truth, if thou desirest them, and seekest them in earnest, anxious prayer. Yes, He will put so much good, so much heavenly peace, and unspeakable joy and blessedness into thine heart, that thou wilt be amazed at it, and hardly able to believe it. Therefore, set no bounds to His love, let Him confer upon thee all the good He hath designed for thee ; be not satisfied with the mere forgiveness of thy past wickedness, allow thyself to be thoroughly healed, and thy soul to be filled with heavenly blessings in Christ. He that has so long borne with thee in thy sin, will, after forgiveness of thy sins, bear thee onward and upward to the enjoyment of all the blessings of salvation. O, when a pardoned one allows the Saviour and His Spirit to work freely in his heart, and does not oppose Him by giddiness or heedlessness, he receives wondrous



mercies and heavenly benedictions. But most souls desire only forgiveness of sin, not healing from sin, not the health of the soul. But without these they will soon lose the other, for when thy sin is really and truly forgiven, thine heart is also healed, so that thou hast no longer any desire to sin.

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### JANUARY THE EIGHTEENTH.

“How amiable are thy tabernacles, O Lord of hosts! Blessed are they that dwell in thy house: they will be still praising Thee. For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.”—Ps. lxxxiv. “For our conversation is in heaven.”—PHIL. iii. 20.

**G**OD'S house, God's tabernacles and courts are not only in heaven among the perfected righteous and the angels, but likewise here below, in the souls of them that believe and are pardoned—in the inmost recesses of our hearts. If we enter therein, and dwell therein, we are in His house, and in His tabernacles of peace; for we find Him, and in Him heaven—we walk in Him as in heaven. Should we not find Him on every occasion immediately, if we wait for Him, and tarry for His presence, then we stand in the courts of the Lord; and even although it is often hard to persevere, by reason of the barrenness and the drought, still this is better than to waste time in the tents of wickedness, running after the pleasures of the senses and the world. For, if we remain in His courts waiting for Him, He will surely come

quickly and lead us into His tabernacles ; and then all the pain of watching for long hours, days, and years, is richly atoned for in one moment ; we praise the Lord, and sing with David : “ How amiable are Thy tabernacles, O Lord of hosts ! ” &c.

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### JANUARY THE NINETEENTH.

“ I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me : my mother’s children were angry with me.”—SONG OF SOLOMON i. 5, 6.

**T**HE true church of Christ, as well as the genuine children of God, are black in the eyes of the world—insignificant, sometimes by reason of the humbleness of their worldly position, or their fewness compared with the great mass of the world, sometimes by reason of the sorrows that befall them ; but their internal beauty is all the fairer and lovelier before God. Outwardly they look like the sorry tents of Kedar in the desert of Arabia, but inwardly through the gifts of the Holy Spirit, and through heavenly blessings, they are glorious as the gold-wrought curtains of Solomon. Let us not be disappointed at the outward blackness of Christ’s bride ; she is so burnt and blackened by the heat of persecution, and temptation, that she is often like a wretched and forlorn one, over whom all weathers pass. She is plagued not only by unbelievers, Jews, heathens, and Turks, but by the children of her mother—

by such as pretend to be in the bosom of the church. True Christians must ever suffer violence from false brethren or professional members, who are always more powerful ; but that makes them fair and glorious before God ; that cleanses and purifies them, so that they resemble their Lord and King, who, though He was the most despised of men, and had no outward comeliness, was yet the comeliest among all the children of men.

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### JANUARY THE TWENTIETH.

“ Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.”—JOEL ii. 12.  
“ If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you.”—1 SAM. vii. 3. “ Turn thou me and I shall be turned ; for thou art the Lord my God.”—JER. xxxi. 18.

**T**HERE are many professedly awakened ones, but few that are converted with their whole hearts. Thou hast once heard the voice of awakening, and hast been frightened out of thy sleep, hast prayed, sighed, wept, hast been moved and comforted, and for a season has been very pious ; but then thou hast again cooled in thine ardour and thy dependence upon the Lord. For quietness' sake, however, thou still continuest the outward observances—praying, reading, singing, sermon-hearing, while thine heart clings again to the world, to money or to honour—is still given to wrath or envy, or other inclinations and passions. Filial intercourse with the Saviour is

strange or burdensome to thee. Thou hast retained the old idols, or again hunted them up and given them another coat of paint, or wrapped another mantle about them. Thou art not converted. Hasten and save thyself. Pray, "Turn thou me, O Lord, and I shall be turned." Hereby shalt thou know whether or not thou art really converted, if the living God or Christ is impressed upon thine heart, if His heart and life are impressed upon thee, and shine forth out of thee; if the idols of self-love, ambition, vanity, avarice, and the like are cast down, and faith, love, humility, kindness, truth, patience, and the like, the fruits of true conversion, have taken their places.

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### JANUARY THE TWENTY-FIRST.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."—HEB. iii. 12, 13.

**T**HE Apostle found this warning necessary for the first Christians, who had been awakened and guided by him or other Apostles of the Lord. How much more will it be necessary for us? Alas! How easily do we fall back, grow again lukewarm, and at last become insensible to all the movings of mercy, from which hardness of heart is gradually produced. Nothing is craftier than sin; so easily does it again deceive him who has abjured it, but not entirely, or who is not continually afraid of it, does not preserve his heart with humility, and

does not in a child-like manner cling to the Lord. By and by something evil and wicked hides itself in the heart, makes it unbelieving, so that it falls away from the living God, and continues cleaving to the dead letter, to forms and customary outward observances. But the living God, Christ and His Spirit, His peace and His presence, have withdrawn themselves from their heart. What can become of such a Christless, Godless heart? Another enters in with seven worse than himself. Why does Paul say, From the living God? Simply because God is a dead God for us unless He live in us. God in Himself is always living, but He is nothing for thee unless thou feel His life and being, His grace and power, in thee. Thou hast otherwise only the dead idols of the letter without the spirit—empty words without life. This is caused by the deception of sin. It leaves thee with a dead God upon the tongue, with no spirituality in the heart, with outward observances, without inward life; provided only God and Christ do not dwell in thee and prevent it from working its will in thy heart. But all this must be reversed; sin must be slain in thy heart, and Christ must live therein, otherwise thou hast departed from the living God, and thy pious observances are become dead idols to thee, to make thy heart hard and obdurate.

## JANUARY THE TWENTY-SECOND.

“The serpent beguiled me”—GEN. iii. 13. “And this was an occasion to deceive the world”—WISDOM xiv. 21. “Deceive not yourselves”—JER. xxxvii. 9. “Let no man deceive himself”—1 COR. iii. 18. “And this I say, lest any man should beguile you with enticing words.”—COL. ii. 4.

**A**RT thou better, firmer, wiser than Eve was in Paradise? And she was beguiled. Was the serpent able to beguile man in his most sinless condition in Paradise? How, then, will he not beguile thee, who art already born and bred in sin. Observe, then, what our mother Eve confesses of herself. In the heart of man, how many vain thoughts and imaginings awake which may deceive us? How many wiles in thy corrupt heart! How many seemingly good intentions on the part of friends and foes! Therefore the prophets, and the apostles, and the experience of all pious men warn thee. Be on thy guard and continue in Him who has been made the wisdom of God for thee. Whosoever cleaves in a child-like spirit to Him, trusts to Him instead of rashly trusting to himself, continually looks up to Him in all his undertakings and all his doings, will not be beguiled even by the subtlety of the serpent; for Jesus can and will bruise his head, render his craft and power of no avail, and save thee out of all his toils. But whosoever does not cleave firmly and steadfastly to Him, who is the Head, will soon relax in his first ardour, and grow cold. The world, Satan, lukewarm friends will all be ready

to do him the service of demonstrating to him that his first ardour was exaggerated, his warm love to Christ an overstraining. He will be all the more ready to believe them, that he has now gone to counsel with flesh and blood, and can no longer distinguish between their voices and the voice of the Holy Spirit. Let no man deceive you! Think of Eve, think of Lot's wife. The one was beguiled by a trivial pleasure, the other by a look of curiosity. From little unfaithfulnesses arise great, terrible evils. Let no man deceive you.

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### JANUARY THE TWENTY-THIRD.

"These are wells without water—that were clean escaped, but now wander in error.\* For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."—2 PETER ii. 17—20.

**T**HE deepest wells may dry and be without water, and the most godly man may become godless. He who has escaped may again be caught and overcome—be again entangled in his old ways. This Peter shows by examples and cases drawn from his own time. Would that we had no such examples and cases! Dear reader, do not thou at any rate prove one. Be not too sure, nor boast thyself. Trust not to thyself; trust to Him alone who performs all things by the word of His power. He can, He will uphold thee, if

\* German translation.

thou abide in Him. There are, alas! but too many wells, having the appearance and shape of wells, which, however, contain not one drop of the water of life. Words enough, but no substance, no unction, no spirituality. Beware of such wells. Why wilt thou tarry at them? Thou must languish, unless thou seek for thyself the fountain of living water, in Him who said:—He that believeth on me, out of his belly shall flow rivers of living water, John vii. 38. Where these life-streams flow not, there seek not to quench thy thirst, if thou really thirstest after them and knowest their fountain by experience. Thou art thyself otherwise a well without water, and wilt again fall into the pollutions—again be entangled in the barren ways of the world, and be worse than thou wert at the beginning. But if in all earnestness thou desirest to reach a saved state and to continue therein, then thou mayest; the fountain is near, and open to all that thirst, that come and drink. If Jesus be in thee, there is in thee an inexhaustible river of life, whose waters never dry up. Therefore abide in Him and let Him abide in thee, so shalt thou not be a well without water; thy fountain will ever flow richly, so that thou and thine may daily slake your thirst thereat.



## JANUARY THE TWENTY-FOURTH.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.—I am come into my garden, my sister, my spouse."—SONG OF SOL. iv. 16—17, and v. 1.

THE true living Church of Christ, as well as every member of it, every true Christian, is a pleasure-garden of God, which Christ has planted and rendered fruitful, which He waters with the living water of the Spirit, but which is barred and surrounded by a divine guard—in its internal arrangements unknown and hidden—to the men of this world. Often does the soul call: Come, O Holy Spirit; and He comes, sometimes like the cold north wind, punishing and chastening; sometimes like the mild, gentle south wind, warming, refreshing, and comforting, so that the spices thereof—repentance, faith, and love, with all their fruits, flow out richly. Yes, the soul sighs and prays for the presence of the gardener Himself, when it misses Him; and He comes and visits His garden, the heart, and blesses and tends it as it requires. How is it, then, with thy garden? What does thy Gardener find when He comes? Dost thou love Him? Dost thou desire His coming? Does His wind blow upon thy garden? Do thy spices flow out? Dost thou meet thy friend, the only gardener of His kind, with holy, longing, fervent love, and heartfelt desire to please Him? Do all the flowers, all the desires of thy soul, open and raise themselves up before Him.

If this be what He sees in thee, O how soon, how often will He visit thy garden! how carefully will He dress it! how gloriously will He keep it!

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### JANUARY THE TWENTY-FIFTH.

"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law."—Ps. xciv. 12. "He reproveth and nutureth, and teacheth, and bringeth again, as a shepherd his flock."—SIRACH xviii. 13. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 COR. xi. 32.

**W**HERE is the child that needs no chastisement? What a mercy it is that the Lord does not allow us to walk in our own ways, but, comes in our way, brings us to chastisement, and through tribulations, humiliations, sufferings, or persecutions surrounds the bye-paths with thorns, so that we shall not be able to depart far from Him, nor become blinded, hardened, and obdurate, but be compelled to seek Him, and abide with Him. What a mercy that He withdraws from us all consolation from without, strikes all supports out of our hands, that we may be obliged to seek all our consolation and all our help in Him alone! God's saints have ever been more thankful for chastisements, sufferings, and tribulations, than for joys and blessings. We shall also one day be thankful for them, though we cannot be so now, because we do not understand the matter aright. Without chastening, without tribulation no one can please God, no one can come to a true under-

standing of the Word of God. Chastening—tribulation—is also a key to the Bible, revealing to us many of the mysteries of God, which we should otherwise never have been able to recognise.

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## JANUARY THE TWENTY-SIXTH.

“Truly my soul waiteth upon God : from him cometh my salvation.”—Ps. lxii. 1. “Be silent to the Lord,\* and wait patiently for him.”—Ps. xxxvii. 7. The Lord was not in the fire: and after the fire a still small voice.”—1 KINGS xix. 12.

THE image of the sun is reflected in the water only when it is still, silent, and smooth. So is it with God in the soul. There are pious persons who, in their prayers, have so much to say to God that God cannot speak to them, because they leave Him no time to do so. They do not wait for an answer. They have so much to say to God that He can say nothing to them. One word, spoken by Him to thee, is better than a thousand spoken by thee to Him. Moreover, to sit silent at His feet with Mary—to send one's restless, turbulent heart to rest before Him—to receive His lofty impressions deep into one's soul—to seek His face, and rejoice in His presence, is a thousand times better than, with Martha, to be troubled about much serving. The gentle breathing, in which Elijah found the Lord, thou canst not perceive in thy heart, and therefore canst not feel the Lord in thee, nor enjoy His presence,

\* German translation.

when the storm rages in thee, and the wild fire of nature burns high. Fancy thyself and thy Saviour alone in the closet of thy heart, and shut the world not only out of thy chamber but likewise out of thy heart ; calm thy heart from all inordinate emotions, and then thou shalt hear the gentle breathing of the Spirit of God in the meadows of thy heart, and the Lord will make thee aware of His presence in His holy temple.

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### JANUARY THE TWENTY-SEVENTH.

“And Moses alone shall come near the Lord : but they shall not come nigh ; neither shall the people go up with him.”—EX. xxiv. 2. “The Lord is in his holy temple : let all the earth keep silence before him.”—HAB. ii. 20. “Be silent, O all flesh, before the Lord.”—ZECH. ii. 13.

**H**E that desires to approach the Lord in spirit must not come with a distracted heart. The heart, like Moses, must ascend alone to the mountain of the Lord to pray, leaving far away at the foot of the mountain, Aaron, the elders, and the people—that is, all that could disturb us in our close converse with the Saviour. The Lord will have the soul entirely alone and apart, that He may write His living law in the heart—not upon tables of stone, as he did to Moses, but upon tables of flesh. Was Moses obliged, on that occasion, to go thus solitary and alone to receive the stony, killing law of the letter ? How much more must the soul be alone when it approaches its God and Saviour in order to receive into itself the quickening spirit, and to have written on the

heart and mind, the law which makes alive. If God or Christ is to be the writer in thy soul, then thou must be silent, and thine heart clear from all other things ; every restless emotion of thine heart impedes the holy writer, so that he can write nothing upon thy mind,—can speak nothing into thy soul. Let all vulgar thoughts, all vain wishes, all worldly desires, let the world, let everything, stand below in the valley of Forgetfulness and Distance, and come to the Lord with the heart of a disciple, which only obeys, which will only receive, only appropriate, only let the void within it be filled.

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### JANUARY THE TWENTY-EIGHTH.

“Let a man examine himself,”—1 Cor. xi. 23. “Let every man prove his own work,”—Gal. vi. 4. “I know also, my God, that thou triest the heart, and hast pleasure in uprightness,”—1 Chron. xxix. 17.

**F**ROM neglect of daily self-examination there arise to godly persons much injury and mischief. One does not know himself and his declension, unless he is continually observing himself with a scrutinizing eye. Then the heart feels no need, and without need no impulse to prayer, no cause for humiliation ; it bows itself not, prays not, at least not fervently and earnestly ; many evil inclinations slip in and nestle in the heart. We utter words without meaning, boast of mercy without accepting it, without allowing ourselves to be disciplined by it, without denying worldly

lusts, and living soberly, righteously, and piously (Tim. ii. 12.) Examine thyself, otherwise the Lord will examine thee, and chasten thee with a sharp rod. Set thyself often before the all-seeing eye, just as thou art, and say from thine inmost soul : *Lord, all my desire is before thee ; and my groaning is not hid from thee.* Ps. xxxviii. 10. Let those eyes, that, like flames of fire, pierce through all things, look very often into the most secret folds of thy heart. Be not afraid ; what thou unveilest before Him, does thee no harm ; but what thou hidest from Him and from thyself, becomes an insidious poison, and at last fuel for the fire to devour ; it draws a heavy judgment after it. Upright spirits who continually allow the Lord to look into their hearts, the Lord loves, comforts, purifies, strengthens, and beautifies. Be upright, if thou will not be judged.

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### JANUARY THE TWENTY-NINTH.

“ Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? ” &c.—Rom. viii. 35—39.

**W**HO can in truth repeat these words with the Apostle ? Who is so full of love to Christ that—I will not say fire, and sword, great fear, and persecution, but only—a small temptation or trial, in which he must deny something, a small injury, a hard word, or a wrong will not offend him ? Who is so strong in the love that he can bear it all for the sake of Christ, and continue in

love towards friends and foes ; that in his heart nothing separates him from the love of Christ ? Let us not then make these glorious words lies in our mouths, if we have not their influence in our hearts, and show it not in our conversation. Well may many a one undergo in his spirit great sufferings and trials from love to Christ, before he has learnt to bear the small ones that daily annoy him. It seems even harder not to separate oneself from the love of Christ in the everyday exercise of patience, than not to allow oneself to become apostate from Christ through great persecutions and sufferings. From the Redeemer we must wait and pray for both. The love that gushes out from God into the heart through the Holy Spirit, can overcome all things, cannot be separated by anything from its source, any more than heat can be separated from fire, or light and warmth from the sun. But the imaginary love, which consists merely in words or in an idea, can overcome nothing, and can certainly not be separated from Christ, inasmuch as it is not for and in Christ, but is mere delusion and imagination—it cannot die, inasmuch as it does not live ; but for that very reason it can bear no fruit.

## JANUARY THE THIRTIETH.

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness,”—1 Tim. vi. 11. “Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.”—2 Tim. i. 13.

**T**HUS the Apostle would have the faith of power, not merely the faith of the head and the lips to be impressed, and the fruits of faith to be exhibited as a living thing in the conversation; while, at the same time, he warns us against men, who have lost their faith through covetousness. No person addicted to vice or enslaved to sin can truly believe. Faith removes sin and the power of sin, and sin removes faith. They are opposed to each other as spirit and flesh, as fire and water, as light and darkness. A painted fire can certainly consort very well with darkness, so also can a painted faith, in a sinful heart and mind, cohabit very harmoniously with all the passions. But the true living faith is full of power and love, full of righteousness and piety, full of humility and patience, drives away from it everything that is opposed to these, labours and works at everything that can further them. Therefore, O man of God, that boastest thyself of Christ and his righteousness, read in this thy chapter, 1 Tim. vi. 11, what sort of a faith Paul preached, and see whether such be thine.



## JANUARY THE THIRTY-FIRST.

"Is thine heart right, as my heart is with thy heart?"—  
2 KINGS x. 15. "How canst thou say, I love thee, when  
thine heart is not with me?"—JUDGES xvi. 15.

**T**HESE two questions were put by men to men. How much more may and will the Lord put such questions to us? Does the shameless Delilah ask Samson's heart in order that she may beguile and slay him? Does Jehu demand of Jehonadab that his heart should be right toward him, before he will give him his hand and allow him to mount the chariot beside him? What? and shall the Lord, thy Redeemer not desire, not demand that thy heart should be right towards Him, that it should be continually with Him, in order that He may give thee life and everlasting heart-unity with him? Without thine heart Jesus cannot be Jesus, cannot be a Saviour, for thee. How can He save it, if thou withdrawest it from Him, if it is not with Him? If thine heart do not cleave to Him as a thistle does to a dress, as a child to its mother's breast, then it is impossible for thee to receive life and strength, peace and salvation from His heart. Heart to heart, heart in heart, this is what the Saviour will have. We are assured that His heart is ever turned toward us. Where are our hearts? Soul, He cries, is thine heart right, as my heart is with thy heart? How canst thou say, I love thee, when thine heart is not with me, but is taken up with

other strange things? O LORD TRY MY REINS  
AND MY HEART! Ps. xxvi. 2. INCLINE MY HEART  
UNTO THY TESTIMONIES! Ps. cxix. 36.

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## FEBRUARY THE FIRST.

“For he [Hezekiah] clave to the Lord.”—2 KINGS xviii.  
6. “My soul followeth hard after thee: Thy right hand  
upholdeth me.”—Ps. lxiii. 8. “But he that is joined unto  
the Lord is one spirit.”—1 COR. vi. 17. “But it is good for  
me to draw near to God: I have put my trust in the Lord  
God.”—Ps. lxxiii. 28.

**W**HEN one man cleaves to another, he regu-  
lates himself entirely by him, looks only  
at him and all his motions, allows himself to be  
guided entirely by him, wakes and sleeps, labours and  
rests, eats, and lives cheerfully with him, cannot live  
without him and if he cannot be with him in body,  
is still with him in heart and spirit. If thou cleave to  
the Lord as men cleave to men, it does not go ill with  
thee. But thy cleaving to the Lord must go deeper  
still. Not only thy mouth and thine eye, but thy heart  
and thy soul must cleave to the Lord, thy spirit  
must be one spirit with Jesus. Thou must un-  
derstand and follow the motions of His eye as thy  
whole body understands and follows the motions  
of thy will. Thy hand or thy foot moves itself only  
in accordance with thy will; thy will lives, moves, and  
stirs in thy members. So shalt thou be in Jesus and  
Jesus in thee, so shalt thou allow thyself to be moved  
and guided by Him. Who knows what Jesus is  
to him, or what he would be without Him?

—who that cleaves with his whole soul, with body and spirit, that is a real living member of the body of Jesus, animated \* and governed by Jesus, as the limbs of his body are animated and governed by his soul?

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## FEBRUARY THE SECOND.

“Return, thou back-sliding Israel, and I will not cause mine anger to fall upon you.”—JER. iii. 12. “Return unto me for I have redeemed thee.”—IS. xlv. 22. “The Lord is not willing that any should perish, but that all should come to repentance.”—2 PET. 3, 9.

WHO is the godly man that does not at any time, that does not often, turn away from the Lord, and lose sight of his countenance? Yet happy art thou, if, as often as thou turnest away from Him, thou again turn straightway to Him; and if, though thou mayest have forgotten Him a hundred times a day, thou only seek His face again a hundred times. But if thou continue turned away, and persist in departure from, and forgetfulness of the Lord, there springs up an apostasy, an entire turning from the Lord, a separation between thee and Him. Then the heart, even if it still had the will, loses the courage to return; it thinks, He will no longer accept me; He has turned His countenance away from me, has forsaken me. These are wrong thoughts, for,

\* The contrast of ideas contained in the German words *beseelt* and *belebt* can hardly be reproduced in English.  
—TRANS.

in His word, it is written otherwise than in thine apostate heart. He calls to thee that He wishes backsliding Israel to return again to Him, that He does not desire that any soul, even a backsliding one, should be lost, but rather that it should be saved. O would that all that have more or less turned away from the Lord, who was once so graciously near to them, that have let Him slip from their eye and heart, might come, and yet again return to Him. How willingly would He again turn His gracious countenance to them ! How willingly would He be found of them !

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### FEBRUARY THE THIRD.

“Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.”—1 PET. vi. 8, 9. “The God of peace shall bruise Satan under your feet shortly.”—ROM. xvi. 20.

**T**HOU hast a powerful foe, whom thou dost not see, and whom the whole world does not believe, whose existence and influence it considers extravagant nonsense. All the more powerful for that is his influence. The Apostles Peter and Paul knew him and believed in his existence, and warned their believing ones, not against his imaginary, but against his real and dangerous wiles. What is more terrible than a roaring lion ? How careful wouldst thou be, if thou knewest that there was one in the neighbourhood, and that thou wert in danger from him ! But are not devilish wiles

much more terrible and dangerous? To deny his existence, or not believe that he walks about and is eager to destroy, does not surely protect thee from him. What then can do so? Faith, and a firm resistance through faith and persevering prayer. He that does not believe in his existence, and does not resist him, is already in his toils. He that does believe, but does not watch and pray, will fall into his jaws, and will not escape without a heavy wound, even if he is not altogether devoured. He assailed and tempted Christ the Head. Will he fear and spare the members, the disciples? We are too weak and powerless for him, we cannot conquer him; but the Lord hath conquered him, and can and will conquer him in us too. He is stronger than this strong one? He that abides in Christ, hath overcome the strong, the wicked one. 1 John ii. 13. The whole world lieth in wickedness. 1 John v. 19. They are taken captive of him at his will. 2 Tim. ii. 26. Who hath delivered us from the power of darkness. Col. i. 13.

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### FEBRUARY THE FOURTH.

"If a man would give all the substance of his house for love, it would utterly be condemned."—SONG OF SOL. viii. 7.

**L**OVE for love. If thou hadst already given all that thou hast and art—thine entire self for love, thou wouldst not have paid the price thereof—wouldst still have paid nothing for it.

And still thou hast not yet given this nothing, and indeed wilt not yet give it entirely in real earnest. So little dost thou regard love ! It, that is costlier and more precious than all that heaven and earth hold costly and precious. It is God himself, the highest good. It will pour itself out upon thee, but thou must hold out thy heart for it, and by emptying thy heart of all that is not it, that is not God, render it capable of receiving it : thou must let all go that thou mayst hold it. It will have thy heart alone, and will give itself entirely to thee. Thou owest love to love—owest to it thyself from all eternity ; for it hath loved thee from eternity, and it hath also given itself entirely for thee in time. In eternity thou canst not be richer, more glorious, or more blessed than if thou love everlasting love everlastingly, with undivided heart, or give thyself entirely to it.

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## FEBRUARY THE FIFTH.

“The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.”—LUKE xvii. 22. Oh that I had wings like a dove !”—Ps. lv. 6. “Woe is me, that I sojourn in Mesech, that I dwelt with him in the tents of Kedar ! My soul hath long dwelt with him that hateth peace.”—Ps. cxx. 5, 6.

THE days of the Son of Man,—the days when Jesus walked on earth, were surely blessed days for those who Him knew and held converse with Him. Who, that knows Him, does not often wish to be able to carry himself back to

those days, that he may see man's greatest friend, the Son of Man, walking in the flesh, that he may talk face to face with Him. Through His mercy we can do this in spirit. We can have Him as near, can have as close converse with Him, as if we saw Him and talked with Him. We cannot, however, have Him near enough. We want ever to have Him still nearer. Therefore it is that the soul wishes itself wings, in order to be able to fly away to Him; and if it continue constant and persevering in its longing, these will even sometimes be granted to it, so that it may rise on strong pinions to Him. All the harder will it then be for it to be forced to sink back, to sojourn and tarry so long in Mesech, and in the tents of Kedar, that is, among people who believe and know as little about Christ, and have as little feeling for Him, as the savage Scythians or the plundering Arabs. Hard will it be for it to deal with unbelievers, who hate His peace, because they do not know Him, and therefore persecute the love to, and the living faith in, Him—who blaspheme what they comprehend not. But patience, dear soul! For thy sake, He sojourned here, and walked among men that hated Him without a cause.

## FEBRUARY THE SIXTH.

“If ye will not believe, surely ye shall not be established.”—Is. vii. 9. “He that believeth shall not make haste.”—Is. xxviii. 16. “Watch ye, stand fast in the faith, quit you like men, be strong.”—1 COR. xvi. 13. “This is the victory that overcometh the world, even our faith.”—1 JOHN v. 4.

**H**E that does not watch and pray that his faith may be preserved, and daily increased and confirmed, will not long stand fast, nor long continue steadfast in the faith ; his faith will become unbelief or delusion, or lip-faith. He will not ABIDE in Christ ; he will not be able to bear His ignominy, and will therefore flee from Christ to the world, at least with his heart. He that has a living faith in Christ, and, through faith, has Christ dwelling in his heart, makes haste to no other, but stands fast, is manly and strong to overcome the world and himself ; because Christ, dwelling in him, is stronger than he that is in the world, and than the whole world. Our perseverance or steadfastness, as well as victory over the world, the flesh and the devil, depends upon the living nature of our faith. If faith lives, then Christ lives in us ; if Christ lives in us, then we shall stand against all foes, then we shall be stronger than the world, then we shall be more than conquerors. Christ in us is the life of our faith, and the victory over all.



## FEBRUARY THE SEVENTH.

“And ye shall seek me and find me, when ye shall search for me with all your heart.”—JER. xxix. 13. “For all seek their own, not the things which are Jesus Christ’s.”—PHIL. ii. 21.

**M**ANY seekers do not find, because they do not seek what they pretend, or do not seek it with the whole, but only with the half of their hearts, with ulterior views; in short, because, at bottom, they seek only themselves, or their own, not Christ Jesus. If Paul asserted this of all his fellow-labourers in that blessed time of the early apostolic Christianity; who is there that shall not be afraid, in our egoistic, self-seeking time, of deceiving himself? Who is there that, to be freed from this fear, will not seriously prove himself, and see whether he seeks Jesus alone, nothing but Jesus, Him and nought else besides Him? The promise, Ye shall find me, cannot fail. The Lord keeps His word. It must, therefore, be the seekers that fail; they must fail, in not seeking Him with their whole hearts, or in not seeking Him, but themselves, or only their own. Dear seeker, prove thyself; prove thine heart before the eyes of Him whom thou seekest, whether it cleaves entirely to Him, whether thou art ready to sacrifice all things for Him, whether thou expectest anything with Him but Him, whether He alone is sufficient for thee, and thou in Him canst dispense with all besides, whether thou thinkest with Asaph.—Psalm lxxiii. 25, 26.

## FEBRUARY THE EIGHTH.

“The Lord weigheth the spirits.”—PROV. xvi. 2. “The fining pot is for silver, and the furnace for gold : but the Lord trieth the hearts.”—PROV. xvii. 3.

MANY a one believes, when he seeks the Lord, and thinks he has found Him, that now all shall go well and happily ; now no suffering, no sorrow shall approach him any more. But for this very cause must sorrow and fear come upon him, because he has not purely sought the Lord, but only pleasant days with Him. For this very cause his heart must be subjected to the heat of sorrow and distress, as silver and gold to the fire, that the dross of secondary motives and self-seeking may be melted away and burnt out, that the heart may be made sure and steadfast, pure and single. But when distress and misfortune, sorrow and anguish, visit such a half-hearted seeker of the Lord, he thinks, or else the world whispers in his ear : What does it profit thee that thou seekest the Lord ? O how much does it now profit thee ! for now the Lord hath sought and found *thee* ; now he tries and purifies thine heart, and prepares it that thou mayest seek Him with thy whole heart and also find Him.

FEBRUARY THE NINTH.

“I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found.”—PSALM xxxii. 5, 6. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”—PROV. xxviii. 13.

**M**ARK well, the business of the godly is to confess their sins and pray for forgiveness—to God before whom the heavens are not clean. What sort of a godly man art thou, if thou knowest and confessest no sin? The Lord forgives those only who confess honestly. The sins of the proud, secure saint He keeps for judgment. Nevertheless say not—I must and will sin, for I *must* have sin and confess it, otherwise my Saviour will have nothing to forgive or redeem, and He must be a Saviour and a Redeemer. Thou art a sinner, and sinnest even without this satanic intent; for even while striving most earnestly after true holiness, we fail and fall but too often. Then, and only then, will thou be able to know and acknowledge thy sin aright, when thou strivest to be without sin, and to lay all sin aside. The greatest saints are the greatest sinners in their own eyes; for the holier they try to be, the more sinful they feel themselves. He that pursues not after holiness, neither finds nor knows any sin in himself. Saints, moreover, confess not only in a general way that they are sinners, but they confess their sins. Many call themselves poor sinners,

without being really aware of even a single one of their sins, in the presence of the Lord ; and if any one tax them with a single one, they get angry and justify themselves, because they are desirous of seeming, not of being, holy.

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### FEBRUARY THE TENTH.

“My soul cleaveth unto the dust : quicken thou me according to thy word.”—Ps. cxix. 25. “For I have satiated the weary soul, and I have replenished every sorrowful soul.”—JER. xxxi. 25. Cf. Is. lvii. 15.

**H**E that is not weary derives no enjoyment from rest, and requires no refreshing. But when our souls are bowed low in the dust, and writhe and wriggle in the dust like worms ; when our hearts feel so deeply their misery, poverty, impotence, weakness, and sinfulness, that they are like to break, and cry to the Lord for compassion, then He comes and refreshes the weary with His incomprehensible peace ; then He satisfies the hungry soul, that is greatly troubled about its salvation, with heavenly blessings, and pours out into its lap the treasures of His mercy, so that it seems all at once to be carried from a desert to a paradise, from a hell to a heaven, from the companionship of devils to that of angels. Let him that is in the former state, believe in the latter, for as surely as the former is now, the latter must come. Everything has its time ; on the dry and barren land the rain must at length descend,—the night must be followed by the day.

## FEBRUARY THE ELEVENTH.

“Let us lay aside every weight and the sin which doth so easily beset us.”—HEB. xii. 1. “Cursed be he that doeth the work of the Lord deceitfully (or slothfully).”—JER. xlviii. 10.—“Wherefore lift up the hands which hang down, and the feeble knees.”—HEB. xii. 12.

**S**LOTH and carelessness are so apt again to slip in when one is too secure in grace, and, after obtaining the forgiveness of his sins, does not go to battle against all his evil habits, but makes peace with some of his favourite sins, and in a genteel way continues to cleave to them; when, in the enjoyment of God's favour, one believes that he no longer requires watchfulness against his old enemies, that the enemy can no longer harm him, that he cannot now be lost, because he is safe in the bosom of God. Only too soon the old inclination and habit again show themselves, and sin still cleaving to him; grace departs because he does not hold it fast, is not zealous, but only too secure in the work of the Lord; then he feels himself too weak, lets his hands hang down, and rests his feeble knees. Not so, beloved! Take alarm from the Prophet, who proclaims the curse of the slothful; take courage from the Apostle, who exhorts you to lay aside the sin that besets you; give no rest to your weary hands, but lift them up to the Lord, who will strengthen them with might from above, that ye may be able to bear the sword of the Lord; give no rest to your knees, but bow them before the Lord, and he will raise you up, and strengthen and confirm you, and make you steadfast.

## FEBRUARY THE TWELFTH.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves—lovers of pleasure more than lovers of God.”—2 TIM. iii. 1, 2, 3. “We that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself.”—ROM. xv. 1—3.

**S**HAMELESS self-love is so prone to flatter even the godly that they are delighted with themselves, set themselves above others, set too much by themselves, and even go the length of despising the weaker brethren. There is no more baneful poison to be found in any laboratory, than that which thou, beloved brother, bearest about, in great store, in thyself, and which, if thou art not sufficiently on thy guard, poisons all thine actions, and embitters all thy pleasures. This is thy vain self-conceit, thy blind self-love. Only do not exonerate thyself, thou lovest thyself yet very dearly; acknowledge and confess it freely, and, if thou wilt not by degrees lose all grace, seek an antidote for this fatal poison; seek the kingdom of grace and pure love to God, through Christ thy Lord, who alone can bruise in thee the head of this serpent, and heal in thee its venomous stings. Watch, pray, implore untiringly, if thou wilt root out this adder's brood from thy heart, and not die by it.

## FEBRUARY THE THIRTEENTH.

"I will lift mine eyes unto the hills, from whence cometh my help."—Ps. cxxi. 1. "And the mountains shall drop sweet wine."—Amos ix. 13. "The hill of God is the hill of Bashan (*i. e.* fruitful). This is the hill which God desireth to dwell in."—Ps. lxxviii. 15, 16. Compare Is. ii. 2, xxv. 6. MICAH iv. 1. Ps. lxxii. 16.

**T**HE Ancients understood by the image "Mount of God," sacred prayer, worship of God in the spirit, because the Temple, the dwelling place of Jehovah, stood upon a mountain; and inasmuch as prayer is a raising, an upheaving of the spirit to God, in which we leave all earthly things below in the valley, and have our hearts in heaven, and, as it were dwell on the mount and sanctuary of God, the image is very appropriate. From these mountains comes all help; these mountains drop—yea, streams of heavenly blessing; an overflowing abundance of spiritual blessings pours down from these mountains upon those who take the trouble, with faith and confidence, with perfect collectedness of heart, to rise to them, and there seek the presence of their Saviour. From these mountains one never comes back empty, but always richly laden with the blessings of heaven; it is as if one had been in heaven, when he has risen in spirit to the Lord on the mountain of fervent prayer. Therefore David begged, Ps. xliii. 3, "O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy."

## FEBRUARY THE FOURTEENTH.

"We love him because he first loved us."—1 JOHN iv. 19.  
 "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him."—1 JOHN iv. 9.

**T**HERE are depths which we cannot fathom, and the deepest deep of all that is too deep for us, is surely this, that God first loved us, and not merely loved us, but loved us so that he could love us no more, gave us so much that he could give us no more:—His only-begotten Son, like to him in all things, God from everlasting to everlasting, He hath made over to us,—hath sent Him to suffer and die for our sakes! Who can fathom this deep? Here let us stand as on the brink of an abyss and worship. Best is it that we should cast ourselves just as we are down into this abyss of love, for to this end was it opened for us. Grubbing and searching are here of no avail. He will be loved that He may love us the more, and that we may be more capable of receiving His all-saving love.

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## FEBRUARY THE FIFTEENTH.

"Is not he thy father that hath bought thee?"—DEUT. xxxii. 6. "For the Father himself loveth you, because ye have loved me."—JOHN xvi. 27. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—1 JOHN iii. 1.

**I**T is clearly stated, and beyond doubt, that whosoever loveth the Son, him the Father also loveth. We see among men that whoever



loves the child draws upon himself the favour of the parents ; quickly do their hearts bend to the man who shows love to their children. From God *we* could certainly not expect or hope for this, inasmuch as we do not at all deserve it, and are altogether unworthy of love. But here the Son comes in and says—My Father loveth you, because ye have loved me. O glorious word ! Now surely we know where we are. If we feel a love and inclination to Jesus in our hearts, it is a seal and proof to us that we are beloved of the Father and are His children. Souls ! if ye have love to Jesus in you, then ye have the love of the Father for you. But let not your love for Him, that died for you, consist merely in words and gestures, feelings and notions, but in deed and truth. If ye love me, says Jesus, keep my commandments.

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### FEBRUARY THE SIXTEENTH.

“Fear not, little flock ; for it is your Father’s good pleasure to give you the kingdom.”—LUKE xii. 32. “My kingdom is not of this world.”—JOHN xviii. 36.

**G**OD gives thee His kingdom—the kingdom of heaven, here and yonder. If this be not enough, then seek for some one else who will give thee more. Thou must surely be an insatiable miser, if what God gives thee in His Son is not sufficient for thee. But, nevertheless, till this day, that which God promises has been too little for all the world ; it is ever seeking for other things. It runs, snatches, and grasps with hot desire at every shadow—at anything but that which God

holds out to it, and which He has poured into its bosom. All the gifts of God to the world are dearer to the world than the highest, best, and greatest gift, which is more than a thousand worlds—Christ and his kingdom, the kingdom of God. Since the world throws it away, grasp thou it, thou little world-despised flock! He will confer all the more of it upon thee, the more it is despised by the world. Consider, however, The kingdom of God is within you.—Luke xvii. 21. The world desires nothing internal, for it neither sees nor knows such. He that desires the kingdom of God must enter into his own heart, and become a fervent man, must take delight in being at home with himself, must walk in the spirit and not in the flesh.

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### FEBRUARY THE SEVENTEENTH.

“Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”—MATT. xviii. 3. “For of such is the kingdom of heaven.”—xix. 14.

**T**HAT the Lord said this not to the simple people, whom men hold of no account, and think it would be better for them if they continued simple, but to those who claimed to be of some account, yes, to be the first and most important persons in his kingdom—the apostles themselves—we know and read before and after the quoted passage, and also in many other passages, in which He exhorts His disciples to become little. And as He himself became the

least and most child-like, His example teaches us the same thing, even if He had not expressed it so clearly in words. He that will not become a child nor childlike, is not a candidate for the kingdom of heaven : how then shall he become or be a teacher and guide to the kingdom of heaven ? Thus this kingdom distinguishes itself from all other kingdoms ; it is the greatest of kingdoms, it is infinite, and yet no giant, no mighty man or hero can conquer it, only children can conquer it and make themselves masters of it. Then it is also said, when I am weak—weak as a little child—then am I strong, for I can lift heaven and carry it off. But when I am strong, I am weak, so that I can hold nothing, that I must let fall all,—heaven and earth.

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### FEBRUARY THE EIGHTEENTH.

“Brethren, be not children in understanding : howbeit in malice be ye children, but in understanding be men.”—1 COR. xiv. 20. Compare EPH. iv. 14. “But yet I would have you wise unto that which is good, and simple concerning evil.”—ROM. xvi. 20.

**P**AUL shows us the mind of Christ and teaches us, that Christ will not have children of silly simplicity, but dispositions of noble simplicity—upright hearts, without malice, guile, or hypocrisy. Not children of darkness, mischief, and malice, but children of the light, of truth and righteousness are what the Lord desires. Only the wickedness and evil that are in the world must be as strange to us as to the youngest

children ; but the good we must know and understand better than the oldest and most experienced children and philosophers of the world. As David says : Thou through thy commandments hast made me wiser than mine enemies ; I have more understanding than all my teachers. I understand more than the ancients, because I keep thy precepts.—Ps. cxix. 98—100. It is not therefore the silliness of children, nor the ignorance of the childish understanding, but childlike simplicity, and the purity of the childish heart that the Lord and Paul here mean, when they bid us become like little children. It seems also that true simplicity and childlikeness are the foundations of true wisdom. The purer the heart the clearer the understanding ; the more perverse the heart the blinder and more devilish the head. Clear thine heart of all malice, and thou kindlest thereby the light of the understanding. But if thou brook malice in thine heart, it puts out all the lights in thy head.

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## FEBRUARY THE NINETEENTH.

“Whom have I in heaven but thee ? and there is none upon the earth that I desire beside thee.”—Ps. lxxiii. 25. “My soul wait thou only upon God, for my expectation is from him.”—Ps. lxxii. 5. “Behold we come unto thee ; for thou art the Lord our God. Truly in the Lord our God is the salvation of Israel.”—JER. iii. 22—23.

**W**HAT would heaven be without God, without Jesus ? Who would care to be in heaven without Him ? God and Christ therefore are our heaven,

because heaven would not be heaven, if we had no God, no Christ in heaven. What is the earth to us when we do not have Him? All is truly a hell unless we possess Him and are sure of His love. But now we are blessed everywhere, enjoy heavenly delights, when we have Him near to us; and we may have Him here and yonder. Who would not direct all his strivings, longings, his faith, hope, love, in order to have Him, to be in Him. Some one says, "He that has but himself, has nothing." And if one should have the whole world and only the whole world, he would have nothing. The world consists of mere ciphers, those only have numerical values, in which God dwells.

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## FEBRUARY THE TWENTIETH.

"I will not leave you comfortless: I will come to you."  
 —JOHN xiv. 18. "I am come that they might have life, and that they might have it more abundantly."—JOHN x. 10." "And ye will not come to me that ye might have life."—JOHN v. 40.

**T**HE Lord loveth His people as His children, and cannot therefore leave them alone in the world. Though his visible presence be denied them, in order to exercise them in faith in the Unseen One, as though they saw Him; yet He is still near them in Spirit; and wherefore? why comes He to his own? That they may have life in abundance, and everything in fulness and to overflowing, which they require for a godly walk and conversation. Woe to him, upon whom His com-

plaint falls : Ye will not come to me—will not accept the life which I proffer, but prefer death to life. O soul ! there stands thy Saviour alive before thee in His word, offering to come into thy heart, and therewith proffering thee eternal life. Within thee, without thee, around thee is nought but death and darkness. Which dost thou desire ? Which dost thou choose ?

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### FEBRUARY THE TWENTY-FIRST.

“ For thus sayeth the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Is. lvii. 15.

**T**HE high and lofty One cannot see above Him, but one below Him, because there is nothing above Him, because He is the Highest. Therefore He sees and can see only lowly, bowed and humble hearts, which the hammer of His word has crushed and broken. On these, yea on these, and only these He looks in mercy, that is, He lifts them up, He makes them alive, He heals their wounds, and even chooses to dwell in them. The poor, hut of a bowed-down heart, is not too small, nor too lowly for Him that is high and lofty above all ; nay, it pleases Him so well that His love cannot pass by, but must go in and take up its lasting abode in it. All the haughty ones,—and every sinner is haughty that is not contrite and bowed down, that wishes to look above God and exalt himself above Him—God doth not—

cannot regard, because He sees only what bows down beneath Him. Therefore, O man, bow thyself, and bow thyself always, even though thou be already forgiven, if thou wilt have God regard thee, dwell with thee, and continue with thee.

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### FEBRUARY THE TWENTY-SECOND.

"It is God which worketh in you both to will and to do of his good pleasure."—PHIL. ii. 13. "No man can come to me, except the father draw him."—JOHN vi. 46.

**W**HAT man undertakes by his own will, and with his natural strength does not go on long, and is not pure and clean before God—is not done in God. Shall man then lay his hands upon his bosom, and neither will nor work, because he can do nothing without the father's strength and drawing? Shall he wail and sit still till God begins to come to him? In a manner, to be sure, he must; for he must begin no work, without first, in spirit, and, if possible, also with body and soul, throwing himself before his God and Saviour, and receiving power and strength from Him. For God is not far from every one of us; in Him we live and move, and have our being; and He also dwells in them that bow themselves before Him, and works, as Jesus says—John v. 17, continually—works therefore all things in the man that bows down and confidently begins everything in Him. On no account, therefore, mayest thou leave off working, but only leave off casting the net in thine own name; thou must

undertake only in the name of God and Jesus, and He will never permit thee to fail, He will work in thee to will and to accomplish, will draw thee to all good, will give thee everything of which thou standest in need.

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### FEBRUARY THE TWENTY-THIRD.

“When the poor and needy seek water, and there is none; and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.”—Is. xli. 17.

**T**HE Lord leads many through life by very hard and rough paths. They wander as in deserts of sand, where they find no water of consolation or refreshing, where all the springs seem to be dried up. Where they seek comfort, they find none, but everywhere only greater sorrow of heart. And even in their hearts, the sanctuary of the Lord, notwithstanding all their praying and weeping, there appears no look of mercy: just as if God had become cruel,\* as Job thought, chap. xxx. 21. I am cast into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up and thou regardest me not (verses 19, 20). With this the souls that, like Job, seem thus forsaken, must comfort themselves. An answer will not long be withheld from their prayer. God cannot possibly leave them, though He may seem to do so. Amid this crying, sighing, and longing, He is already near; in this



darkness He is their hidden light, which in due time will shine brightly in their eyes.

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## FEBRUARY THE TWENTY-FOURTH.

“O give thanks unto the Lord ; for he is good : for his mercy endureth for ever.”—Ps. cvi. 1. “For as the heaven is high above the earth, so great is his mercy toward them that fear him.”—Ps. cxviii. 11. (So far does he allow his mercy to reign above them that fear him. GER. TRANS).

**M**ERCY ! O thou blessed word ! whoever understands thee already has heaven within him. But he that has only the word and not the thing, grace\* itself, has little or nothing ; nay, it were better for him to have nothing, not to know even the word. Grace is not given us in order that we may trifle with the word, but that we may really live in grace, and have grace, or the gracious, merciful, living God and Saviour dwelling in us. Tell me—Dost thou understand what this means ? Hast thou felt the grace of the living God in thine heart ? Then guard it, enjoy it, use it, that it may not be taken from thee ? For when not used, it vanishes. But if thou live in it and use it, it increases and grows. But be humble withal, and forget not that it is given thee without price ; let grace continue grace, and make no merit of it ; neither make it a pillow of sloth to fall asleep upon. It must make and keep thee

\* *Grace and mercy* are expressed in German by the same word (*Gnade*). I have used the one or the other as it seemed to suit the context.

awake, watchful, active, and alive in Christ. Mercy endureth forever—do not shorten it. Mercy is as high as heaven above us, and so abundant that all the heavens cannot contain it : therefore surely it is plentiful enough, that we may every day be able to do all things through it, and not grow sleepy or slothful.

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### FEBURARY THE TWENTY-FIFTH.

“The consumption decreed shall overflow with righteousness.”—Is. x. 22. “Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled.”—Ps. xlv. 2, 3. “What manner of man is this, that even the winds and the sea obey him !”—MATT. viii. 27.

**T**HE consumption in the whole world, in which we must live, is great,—it lies in wickedness. The pious of all ages have compared our life in this world to a perilous voyage on the sea. Winds must blow, and storms come, else the ship will not reach the haven. Yet, amidst all tempests and perils, the true Christian is as little alarmed, as was the sacred Psalmist, when he sung this psalm. The sea of life may rage and fluctuate as it will ; he that has the true pilot with him in the ship—in his heart, sails safe and without danger, and reaches unscathed, the haven of rest. Yea, he that has the Lord within with him, trembles not though the world should be like to sink, and the mountains threaten to collapse. For

He is mightier than the mountains and the sea.  
He is Lord of the universe ; He can overrule all things.

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## FEBRUARY THE TWENTY-SIXTH.

“Delight thyself also in the Lord ; and he shall give thee the desires of thine heart.”—Ps. xxxviii. 4. “Is there a God beside me ? Yea, there is no God ; I know not any.”—Is. xlv. 8.

**S**EARCH heaven, search the whole earth through, thou wilt find no better Lord ; none who will or can give thee the desires of thine heart ; no one who can root out thy sin and heal thy conscience ; no one who can give thee a new heart, a heavenly mind, strength, and desire to keep His commandments ; no one who can obtain, seal, and pledge for thee the living hope of everlasting life, of divine glory, like Him ; no one on whom thou canst so confidently and surely depend in all times of need, from whom thou canst expect such powerful and such present aid, as from Him. He is the Incomparable, the Only One in Heaven and on earth. But who then knows Him, who believes in Him ? To whom is the arm of the Lord revealed ? “He only that hath made the trial, knows how good it is to be one with Him.” Delight thyself in Him,—that is the only condition—and He will be to thee all things, and give thee all things that thine heart desires. Only give Him thine heart, and He will give thee all things. Only be wholly His, and He will be wholly thine. If all the desires of

thine heart are directed toward Him, as the arms of a child lying in flames are outstretched toward its mother ; if thy longing embrace Him—cleave to Him in this manner, then He will surely give thee more than thy heart desires ; more than it can desire ; for till thou hast experienced and enjoyed it, thou canst form no conception to thyself of all the good, all the glory and blessedness, which He gives to them that delight themselves in Him. Eye hath not seen, &c.—1 Cor. ii. 9.

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## FEBRUARY THE TWENTY-SEVENTH.

“But we beseech you, brethren, that ye increase more and more ; and that ye study to be quiet, and to do your own business.”—1 THESS. iv. 10, 11. “For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work.”—2 THESS. iii. 11, 12. “But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”—1 PET. iii. 4.

THESE exhortations of the Apostles are not superfluous even in our day, for there are still many idle praters, who talk a great deal about Christianity, and do little. Therefore these words of the Apostles are sacred to every true Christian ; for he does not flatter himself that he has already grasped it, but always pursues after it, and strives ever to increase, that is, to become more perfect, constant, zealous, and diligent, in every respect, in his spiritual, and in his temporal

calling, to grow, in all things, in Him who is the head. He knows how to unite silence of the heart and constancy to his calling with unwearying diligence. And he that does not know this, knows not the mercy of Christ, nor the power of the gospel. The truly godly man does not allow himself to be caught, either by God or man, otherwise engaged than in prayer, or in work ; or, when it is best with him, in both at once ; for he knows too well that idle prating, though frequently practised even about good things, only distracts the heart, and leaves the soul empty and spiritless, instead of filling it with unction. When the mouth talks a deal, there is, to a certainty, no grace, no peace in the heart. A heart full of the peace of God, guards its treasures, covers them up, and prefers working to talking. A great talker, a slothful, inactive man, is certainly not a Christian, though he should do nothing else but talk about the Bible and Christianity ; much less if he raves about hidden things and things of the future, of which he knows nothing, but drives about with conjectures, as with a pole in a mist. The Apostle tells us that we must prove our Christianity only by silence and work. Peter says, Not a man of great knowledge, not a great talker, but a quiet gentle spirit is of great price before God,—a man of the heart, not a tongue-and-lip Christian. Read seven times these apostolic exhortations, pray and examine yourselves. Paul begs and conjures you by Jesus Christ to do so. Listen to the entreaty, and refute by action the reproaches so often cast upon piety ; show, by a

laborious and quiet walk, that the Spirit of Christ, notwithstanding all our fervour and silence, does not render us slothful and inactive.

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## FEBRUARY THE TWENTY-EIGHTH.

“Who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?”—Ex. xv. 11. “O Lord God of hosts, who is a strong Lord like unto Thee?”—Ps. lxxxix. 9. “The desire of our soul is to thy name, and to the remembrance of thee?”—Is. xxvi. 8.

**W**AS the Lord, to the pious hearts of the old covenant, the highest good, with which nothing was to be compared? Did He communicate Himself so abundantly to them, while the cloud yet hung over the sanctuary? Had they such experience of Him that their delight in all things else vanished, and He, and His memorial, was the only, the highest joy of their heart? What, then, shall be our experience in the new covenant, in which all, with clear and unclouded vision, behold, as in a glass, the glory of the Lord, and are changed into the same image? 2 Cor. iii. 18, and iv. 6. What has He done for us? What does He do daily for souls that wait upon Him? What will He do for us in eternity, according to His promises? He that knows this, and lives in the enjoyment of His salvation, surely exclaims a thousand times for wonder: Lord, who is like unto Thee? In him can rise up no thought of aught else; he can harbour in his soul no wish to have any possession outside or

beside Him. Who is so good, so kind, so merciful as He? Who gives and forgives so much and so often as He? Who would have so much patience and long-suffering with our weak hearts, which are ever prone to go astray, which so often diverge from Him? Nay, there is none like Him. Let His name be for ever the only delight of our hearts. Let us love nothing so much as Him. Be it as fair, grand, charming, and inviting as it may, it shall not drive Him from our hearts; nothing shall occupy His place in our hearts. Him alone let our souls embrace, hold, and never more let go. To Him all must give way; He must expel everything from our hearts, that cannot co-exist with Him. Let our whole being say, every moment, as with a thousand tongues, Who is like unto Thee, O Lord!

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## FEBRUARY THE TWENTY-NINTH.

“He shall feed his flock like a shepherd.”—ISA. xl. 11. “He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.”—JER. xxxi. 10. “Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among the sheep that are scattered.”—EZEK. xxxiv. 11, 12.

**T**HE three great prophets, Isaiah, Jeremiah and Ezekiel, testify to Jesus' watchfulness as a shepherd, which He himself has so beautifully and touchingly pictured to us—John x. and Luke xv. He is not a frightful terrible master, He is our Shepherd: He looks upon us not as

His slaves, but as His sheep ; He seeks not wool, profit, or advantage of us, but our weal and blessedness. He despises no one of His sheep, not even the meanest, not even the strayed and lost ones, but seeks them with unwearied zeal ; and when He finds one, He looks upon it as if he had found a kingdom. He accepts all as His sheep. What the world despises and rejects, He collects with care and love, tends and preserves with loving watchfulness. He does not leave His sheep to the care of hirelings, He takes charge of them all as His own sheep. What advantages therefore has a sheep of Christ's, which knows Him as its good shepherd. experiences His faithfulness as a shepherd, and is under His keeping ! Alas ! why do not men hasten to Him ? Why do so many despise the great happiness of being one of Christ's sheep ? When will the hour come when there shall be but one shepherd and one flock ? It will, it must come : He that hath scattered Israel, will likewise gather him again.

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### MARCH THE FIRST.

“And one shall say unto him, What are these wounds in thine hands ? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts.”—ZECH. xiii. 6, 7.

**D**ID thy friends inflict on Thee these wounds ? Those that should love Thee, the people which is called by thy name, which desired to



have made known of it in all the world, and was proud, that it knew the true God, and expected His son, as Messiah, Redeemer, and Saviour down from heaven. This people, the so-called beloved and chosen ones, the children of Israel, have wounded Thee. Who now wounds the Lord ? Who else, but His people again, that calls itself by His name, and desires to be known for believing in Christ, for loving and honouring Him. The heathen wound him not, they know Him not. But His own people, who ought to love Him, fall upon Him with all the weapons of sin. And He lets Himself be wounded that he may heal them that wound him ! The Father likewise has the same love to these ungrateful ones, so that He calls forth the sword of death over His son, over Him that is next to Him in divine nature and eternal existence. What a word in the mouth of God : Awake, O sword, slay my shepherd—for the sheep,—slay Him that is nearest, likeliest to me,—that those who are far from me, those who are sunk deep, may be brought near, and lifted up out of the depths of sin, and out of the abysses of perdition. Behold the decree of God, His sentence against His beloved son, for thy salvation ! The Father hath heaped all these pains upon His son, not because He did not love Him, but because both equally loved man, by whom they were not loved but hated. O love, take our hearts captive to Thee ! Here is mine !

## MARCH 'THE SECOND.

“He made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” *PHIL. ii. 7, 8.*

**H**IS self-resignation and humiliation we cannot conceive, because we cannot grasp His sublimity and glory, which He had with the Father from the beginning. We cannot measure the height on which He was, and therefore cannot fathom the depth to which He descended. But enough we do know, that He was the Highest, and became the lowest; He was the All-powerful, and became the most powerless and the weakest; He was the Holiest, and He took the sins of all the world upon Him. His love to us impelled Him into these depths. For He was obliged to descend to the same depth as that to which we were sunk and fallen, to bring us up from the deepest depths of perdition. He, the God of truth, hath done this, and will have in return nothing but that we should love Him, and that we should enjoy and possess with thankfulness what He hath won for us, by His humiliation, even to the death on the cross. We must live and be saved, because He suffered and died. Everything was lost to man by the fall, everything was found again and restored by the humiliation of God. All men were captives and slaves to sin, death, and hell; all became free, all were redeemed and bought into liberty by the selling, the bonds, the

captivity, and the cross of the Son of God. All the blood on the earth was corrupted, poisoned, and accursed ; all can be purified, healed, made healthy, and consecrated by the blood of the Reconciler.

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### MARCH THE THIRD.

“ For there is one God, and one Mediator between God and man, the man Christ Jesus ; who gave himself a ransom for all.—1 TIM. ii. 5, 6. “ Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities.—ISA. liii. 4, 5.

**T**HAT our Saviour, though the everlasting God, was nevertheless also a real man, that He felt as a man, that He had taken upon Him the real nature of man, which is liable to suffering, is apparent throughout His whole life, but particularly so in the last days of His suffering. Wherefore, Paul says distinctly, The *man* Christ Jesus, whom he elsewhere calls God, greatly praised to all eternity, who was in the form of God, hath emptied and humbled Himself. As God, He could not suffer, yet love drove Him to redeem man through suffering, and to prove to him His love by His own death, by bearing in His own person the punishment of death which he had deserved ; for this cause He had to take upon Him the nature of man, and clothe Himself in all our misery and all our weakness. Which of us would like to become a serpent or a wild

beast? And yet this would not be so debasing and humiliating for us, as it was for Him to become a man, like to condemned sinners, and to die as an evil-doer, to sweat blood in the fear of death, to struggle with death, to feel himself forsaken of God, cursed and cast out by His creatures, smitten, wounded, spit upon, counted amongst evil-doers and so on. All that, and how much more than that, did the God-man do for thee, O soul? All his anguish, pains, wounds, and stripes which thou beholdest on Him, thou hast caused Him, and He has freely suffered them all to free thee from them, and to obtain for thee joy and blessedness.

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### MARCH THE FOURTH.

“They went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night, and [He] began to be sorrowful and very heavy.  
—MATT. xxvi. 30—37.

**I**F all the hearts of men would but turn in thought, and for a single hour consider right earnestly what the Saviour has suffered for them, surely they would all take leave of sin and the world, and throw themselves into His arms; they would become Christians. But thou, pious Christian, if they do not all go with thee, if they are all offended in Him, if they all make light of His sufferings, do thou nevertheless hasten very frequently to Him, to thy suffering Mediator, and let it be thy dearest employment on earth, the delight of thine heart, to feed thy soul on the sufferings of thy Redeemer. Thou canst find no odor-

ous flowers, no heart-strengthening and spirit-strengthening perfumes, save in this garden. No brighter light can shine upon thee, than will shine on that night, when thou castest thyself down beside thy Saviour on the mount of Olives, and contemplatest, how for thee He prays, weeps, sighs, wrestles, is tormented, and sweats blood. O let not this most sacred of histories, the most remarkable that has ever happened and been written upon earth, have been written in vain for thee ; but collect all that is recorded of the pains and sufferings of thy Saviour, as precious jewels, into the treasury of thine heart, and feed thine eyes day and night thereupon ; so shalt thou be richer and happier than all they that are called rich and happy upon earth.

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### MARCH THE FIFTH.

“And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.”—LUKE xxii. 44.

**H**OW few words ! how shortly described ! and what matter ! Centuries do not suffice, all tongues and pens are too little to express or to describe what the Saviour has suffered. The awakener of the dead, who, like the Father, has life in Himself, who has given to all life and breath, and all things, is in agony, and filled with the anguish of death ; how unfathomable, and yet how encouraging, how credible ! The life,

the origin of life, struggles with death, that He may with justice give to all death-deserving sinners life and salvation. He struggles with death, and the fear and the anxiety press from Him the bloody sweat ; and thou wilt exercise no force upon thyself that thou mayest rid thee of the sin that so torments Him ! He prays, and prays ever more earnestly and urgently, and wilt thou not persevere in prayer, but let thy hands sink so soon ? He sweats blood by reason of thy sin : thou art neither afraid nor anxious, thou troublest not thyself about thy salvation ; thou leavest that to the kindness of God, and givest thyself over to thine inclinations. Alas ! I fear thou lettest thy Saviour's bloody sweat fall to the ground in vain, and that it is lost for thee. Do come and hasten to the mount of Olives, seek for His blood-drops ; pray, struggle with the Saviour, till thou feel the power and influence of His blood in thine heart, till thou hast found peace in Him. But then let slip no more, but hold fast for ever, what thou hast found in Him.

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### MARCH THE SIXTH.

“Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—HEB. xii. 1, 2. “To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—REV. 3, 21.

**A** MID sharp sufferings and deep darkness, nothing is more wholesome, consoling, and strengthen-

ing than a look to Jesus, the suffering and crucified Saviour. Therefore look not this way and that way, seek not, here or there among men or in creatures, thy consolation : seek Him where He is to be found, where He lies ready for thee—look to Jesus : He that hath begun the work of faith in thee, will and must also finish it. See Him suffering, dying—see Him at whose command were all the joy and glory of heaven from all eternity, and who, nevertheless, of His own free will, left all joy, and for thee chose the cross and death, but through the cross and death again entered into His glory. What His divine power could and did do in his humanity, it can also do in thee, in thy human nature ; for thou art bone of His bone, and flesh of His flesh. As He has conquered in the great distress and anguish, in all sufferings, so wilt thou also conquer through Him if thou look to Him in faith. As He, after His sufferings, was exalted to the right hand of God, and sits upon God's throne, in His human nature, so shalt thou also be exalted through Him, if thou conquer through Him. What He through Himself was able to do, and what He became thou mayest do and become through Him. Follow Him, with thine eyes, from the Mount of Olives to the right hand of God, and let His power work mightily in thee, so shalt thou also with Him from suffering enter into glory.

## MARCH THE SEVENTH.

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.”—MATT, xxvi. 39.

**W**HAT art thou, O man? how deep art thou fallen, that for thy sake the Son of God must sink to the ground, and struggle thus! How great must be thy corruption, how terrible thy sin, how dangerous thy wound, how incurable thy disease, since thy Physician must labour, wear Himself away, energize so much, and undergo such anguish and distress! From the remedy used for thy recovery thou canst judge of thy malady. The remedy was terrible; one cannot look upon it without heart-rending pain; it is sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow;—how awful, how desperate, must be thy corruption and thy malady! Learn from thy Reconciler and Mediator, from thy Physician and Saviour, from His sufferings, to know who and what thou art. Humble thyself yet once, and cast thyself upon Him—upon the ground stained with the blood of his anguish shed for thee, and take His blood-drops into thine heart, that they may soften, change, and purify it. This bitter cup of death thou hast poured out for Him. Thou hast poured death, and the terror of death into this cup, through thy sin, and He had to drink it. In return, He now holds out to thee the cup of salvation and of life.



Put thy mouth of faith to it and drink. Dost thou see thy Saviour lying on his face, praying for thee, and drinking the bitterest cup for thee? Then be not ashamed to bend thy knees also, yea even on thy face to deprecate Him, to worship Him, and to beg of Him strength and grace for the contest, and for patience in thy pilgrimage.

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### MARCH THE EIGHTH.

“Consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds.” HEB. xii. 3. “Fear not: for I have redeemed thee, . . . thou art mine.” Is. xliii. 1, &c.

**W**HEN the giddy spirit of unbelief is going to assail thee, then hasten quickly to Golgotha, and behold there what thy God hath done and suffered for thee. If thou behold this aright, trust, and confidence must again revive in thee, and the dizziness of unbelief and mistrust leave thee. Send all doubts and devils to the cross of Christ: there let them measure their strength and prove their power. Forget thou not that thou, a defenceless child, art no match for them, and canst not cope with them. Flee thou unto thy mother's bosom, cast thyself with confidence into the arms of thy crucified Saviour. He will fight for thee, and slay all the doubts and difficulties of thy faith upon this cross; for in the air of the cross these cannot breathe but must perish. If, however, they meet thee outside Golgotha, far from the cross of Christ, then

thou art beaten ; their breath poisons, disables, and kills thee. Abide, therefore, unmoved beside the cross of Christ, think continually of His suffering and death, by which He hath ransomed and redeemed thee. For that very reason thou art His, and neither doubt nor devil shall take thee from Him ; if only thou abide in Him, and depart not from his cross. There all unbelieving thoughts or doubts, which weaken trust in thee, are unmasked, and shown as liars and slanderers of God. For all doubts concerning God's word and promises are lies, and slanders against God, because they contradict His word, and exhibit it as false and fictitious. They are all products of Hell, children of the devil, which thou must dash to pieces on the rock of the cross of Christ.

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### MARCH THE NINTH.

“The chastisement of our peace was upon him. The Lord hath laid on him the iniquity of us all.”—Is. liii. 5, 6.

**W**HAT dost thou fear, O sinner? The punishment of sin—judgment, death, the devil, and hell, are the due rewards of thy sins? Do not fear these, for these are not laid upon thee ; nay, these are laid upon Him, that for thee He went to judgment, to death, to battle with the devil, to hell, and to the pains and torments of hell, and withstood, overcame, and vanquished them all. Why then dost thou fear what is no more laid upon thee, but has been laid on Him, on the back of the Lamb of God, and by Him

taken away, effaced, and atoned for. But how came thy sin upon His back? God cast it upon Him, and He also voluntarily took it upon Himself, because He foresaw that thou couldst neither bear it nor destroy it—that it would crush thee to pieces. God took compassion on thy back, and therefore He laid thy punishment on the back of His Son; and He, of his own free will, took it upon Himself and bore it away. Therefore be not afraid of what is abolished and cancelled; but look continually at the back of the Lamb of God, how heavy thy sins are for Him—how He, bowed down beneath the heavy load, is filled with anguish, sighs, sweats blood, and almost faints. Learn therefrom to fear, what is still, and ever will be, fearful, as long as thou livest in the flesh,—that is, the desire to sin, flesh and blood, the world and Satan, which tempt thee to sin. Learn, from the sight of the Lamb's burdened back, how great an evil sin is, how carefully thou shouldst guard against it, and not lay fresh burdens on the Lamb of God, nor draw down fresh judgments and punishments upon thyself. Rather guard the peace, which the Lamb of God has won for thee, by the wiping out of thy sins. Old sins will not and cannot steal this peace from thee; but new unfaithfulnesses, and insults to the Lamb may rob thee of it. Beware, and look continually on the back of the Lamb.

## MARCH THE TENTH.

“And he, bearing his cross, went forth into a place called The place of a skull, which is called in the Hebrew, Golgotha, where they crucified him.”—JOHN xix. 17, 18.

**H**E that bears heaven, and earth, and all things by the word of His power, bears *thy* cross, Osoul, and calls it, from love to thee, *His* cross. His love has assumed it ; for, to Him belongs no cross. The heavens and the glory of all the heavens are His. Worship and honour from all angels and men belong to Him,—and now He carries a cross, the tree of the curse, of ignominy, and of death upon his shoulders, and calls it *His* cross, as if He were the guilty one, the sinner, that had to die on the cross. Thus He walks on, under *thy* cross, which He loves as if it were His own, and bears thine iniquities. O soul, look after Him, contemplate this path of the cross, which thy Saviour walks. Consider how God could have laid such a heavy cross on His beloved Son ; and, indeed, He took thy cross, which thou shouldst have borne, from thy shoulders, and threw it on the shoulders of His innocent Son, as if thou wert dearer, and the object of more care to Him, than His Son. Who comprehends this love ? Neither man nor angel. The angels desire to look into it—into this mystery of the love of God ; but they cannot, their vision, as well as ours, is too short and weak to scrutinize these depths. But one thing thou canst and shouldst do : take up the cross, which He bore for thee and plant it in thine heart, and never

more let slip from thy mind the thought of how heavy the bearing of thy cross was for Him, and how much God hath loved thee, in that He spared not His son, who is one with Himself, but laid upon Him thy cross, which thou couldst not bear, that thou mightest not be lost, but mightest be saved.

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### MARCH THE ELEVENTH.

“Many bulls have compassed me: strong bulls of Bashan have beset me round. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.”—Ps. xxii. 12, 17, 18. “He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.”—Is. lxi. 10.

**J**ESUS was stripped of His clothes and nailed naked to the cross. He allowed himself to be stripped of all things, and His life to be taken from Him, in order to obtain for us life, the robe of innocence and glory, and the garment of righteousness. He that clothes all things, all the flowers of the field, all the fowls of the air, and the whole earth, with such manifold beauty, stands there, divested of all beauty, in the guise of the poorest and most despised among men, as a sheep for the slaughter, ready to sacrifice Himself for His creatures. He whose teaching was, “If any man take away thy coat, let him have thy cloak also,” let Himself be stripped entirely naked, so that not a thread was left upon Him, which He did not part with for our sake. Who allows even a single article of his superfluous clothing to

be taken from him? How is it that men love clothes so much? How much vanity lurks behind their clothes! How proud they are of this borrowed beauty! How they despise the man with the shabby dress! What preference the fool and the godly man in fine clothing enjoy in this world, before the wise and upright man in poor attire! How many spend their whole lifetime in thoughts about clothes merely! Behold, for this cause the Creator of all things stands naked, and yet He has still one garment, and that too the fairest and costliest of all, to cover Him in His nakedness,—one which the angels admire, and we, with them, shall worship everlastingly. Light, love, meekness, patience, are His garment, in which He shone forth here. This radiant robe, however, is seen by none, save those whose eyes God has opened. O Lord, give us the faculty to recognise Thy beautiful nakedness.

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### MARCH THE TWELFTH.

“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.”—Ps. xxii. 14, 16. “He teacheth my hands to war.”—Ps. xviii. 34. “Wilt not Thou deliver my feet from falling?”—Ps. lvi. 13.

**T**HUS mourned David in the name of the Messiah, foreseeing His sufferings, and how the children of Israel would one day compass Him, and nail Him to the stake of the cross. Did the

ancients in spirit already contemplate, so long beforehand, the yet future sufferings of the Redeemer, and point to them, when only fragments, and these only in dim images, were known to them in spirit? How then should we unceasingly pass all His sufferings before the eyes of our mind, and ponder upon them, without overlooking even the smallest detail of His martyrdom. Dear heart! look at thy Saviour, how He, that so often stretched forth His hands to heal and to cure, now willingly stretches forth the same hands, to let them be nailed for thy sake to the cross, at which thou wilt not even stand by. The pain which He suffered from the blows of the hammer, which drove the nails through His hands and feet, ever the bearers of blessings and goodness, let it thrill through thy soul, and cure it of all lusting after the pleasure and happiness of the world. Seize this hammer and these nails in spirit, whenever thine hands are about to stretch themselves out after forbidden pleasure, or thy feet to enter a bye-path—whenever an appetite of the flesh, whenever selfishness, or the like, shows itself in thee,—and therewith nail it to the cross of Christ. Thus thou shalt be crucified with Christ, and hence, shalt also live with Him. Thus His nailed hands shall teach thy hands to war; thus His pierced feet shall preserve thy feet from sliding. But if thou allow the evil desire to harbour in thee, what avails it thee that thy Saviour hangs upon the cross? They that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24. Rom. vi. 6.

## MARCH THE THIRTEENTH.

“And with him they crucified two thieves; the one on his right hand and the other on his left.”—MARK. xv. 27. “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”—Is. liii. 12.

**H**E hung in the midst between murderers and evil-doers, as if He had been the greatest of them. Such was His wish, because He had taken upon Himself all the evil deeds of all men, who are altogether evil-doers, Rom iii. 12, and borne them in His own body on the tree. What ignominy, what shame was laid upon Him, the most blessed Son of God! how could the eye of His most loving Father behold Him hanging in such company, in such a place, between murderers upon the accursed tree! And He did see Him, and let Him hang, why? Because he hated Him? Surely not, but because He loved thee, and wished to cancel thine evil deeds, and make righteous and saved men out of evil-doers! God alone loves thus! Thus can neither man nor angel love, When one considers what John says, “Whosoever hateth his brother is a murderer.” 1 John iii. 15, Jesus is often among murderers. But for this very reason, that He humbled Himself and did not despise the evil-doers, He shall have a portion with the great, and shall divide the spoil with the strong, the rudest and most hardened of evil-doers. O soul, look closely at thy Saviour, on the cross, in His ignominy and love!



What results His suffering produces! What glorious and countless fruits this tree bears! How far does the efficacy of His sufferings and of His prayers, amid his sufferings for sinners, extend. The sinners of all ages and nations of the earth owe their redemption and salvation to His bleeding intercession on the cross. The answer to His prayer hath no end; eternities of eternities shall be able to tell thereof.

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### MARCH THE FOURTEENTH.

“They gave him vinegar [myrrh wine] to drink mingled with gall: and when he had tasted thereof he would not drink.”—MAT. xxvii. 34. “Then said Jesus, Father, forgive them; for they know not what they do.”—LUKE xxiii. 34.

**T**HEY hand Him gall, He repays their gall—drink with the sweet prayer for the forgiveness of their sins. What else are all our constitution and conduct—what He sees in us and receives from us—but pure gall? For sin which is really all that He finds in us is more bitter to Him than gall, and more unpleasant to His taste than vinegar and myrrh-wine. He does not like this bitter drink which we hand Him; but He does not on that account disown and curse us; but prays for us, and becomes our representative with His Father, that He may not impute our sins to us, nor go into judgment with us. But after He has pardoned thee, thou must offer Him no more gall and myrrh-wine, no more vinegar,

but the sweet wine of love and gratitude. Now must thy soul cleave to Him with fervent and constant affection. The bitter gall of evil desires, of hatred, envy, and the like are distasteful to Him, and hence His mercy desires to change them in thee to a warm desire to please Him, into a holy earnestness to deny all ungodliness and to live soberly, righteously, and piously in this world. He turns from His crucifiers to His Father, not against them, but for them; calls down, not vengeance upon His enemies, but the mercy of the Father upon them; sends up, not complaints, but exonerations, intercessions; does not desire of the Father that He will send down vengeance and fire to destroy His enemies, but that He will vouchsafe them pardon and mercy, draw them to Him and bless them.

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### MARCH THE FIFTEENTH.

“And they that passed by reviled him, wagging their heads.”—MAT. xxvii. 39. “And one of the malefactors railed on him; but the other said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.”—LUKE xxiii. 39—43. “He said unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!”—JOHN xix. 26.

**T**HEY revile, He blesses. They shake their heads at Him to give Him pain, He shakes the hearts of the sinners to do them good. Yet when all reviled—priest and people—all rejected and cursed Him, there was still one that prayed

to Him ; he was indeed a malefactor, not a saint, but his prayer was heard ; he prays not to be released from the cross, but, after the death of the cross, to be admitted into the kingdom of heaven. That was a large request—a murderer enter the kingdom of heaven ! How do these tally ! And yet his prayer was heard on the spot. The more others curse and revile, mock and despise, the more confidently do thou pray ; for the more thou wilt receive. The smaller the number of men around thee that seek, confess, and love Christ, the more faithfully do thou avow Him, for the more gladly wilt thou be accepted by Him, and the more welcome wilt thou be to Him. And even although thou deem thyself as little deserving of the kingdom of heaven, and of mercy, as the murderer and thief at the gallows ; if thine heart be contrite, repentant, believing, and confident like his ; if thou art as little ashamed as he, to confess thyself before all the world as a criminal worthy of death, and Christ as the Lord of the kingdom, and as thy rescuer and Saviour ; then thou wilt receive from Him the same reply and promise as the thief did. He condemned himself, and Christ pronounced him saved. He rowed against the stream of all the world, following the example neither of the reviling priests, nor of the mocking people, nor even of the reviler crucified along with him, but aiming at Christ and His kingdom—and all was vouchsafed to him. Go and do thou likewise. Seeing that He on the cross saw and accepted sinners, how could He forget His friends and beloved ones ? His words

to Mary and to John testify plainly enough His unchangeable love and constancy to His friends, even to the last. He is the most loving of friends. No human heart loves like Him.

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### MARCH THE SIXTEENTH.

“Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?”—MAT. xxvii. 45, 46. “Who in the days of his flesh, offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard.”—HEB. v. 7.

**W**ITHOUT and within the thickest darkness lay upon Him. Then was the hardest contest of light with darkness. He, the light of the world, must destroy the kingdom of darkness, vanquish the prince of darkness, and change all the children of darkness into children of light : for this cause He must let all the storms and attacks of the dark powers of Satan light upon Him at once ; it must come to the worst ; the light now seemed to succumb, and the darkness to triumph ; the light seemed now to be extinguished, and the darkness to have become the ruling power. Night enshrouded the earth ; the day as it were, vanished, and had been swallowed up. But His patience, His strong inward cry and tearful prayer, that now had reached its height in His soul, pierced through, vanquished all, and made the victory complete. Then He showed how the Christian must conquer through defeat, and the enemy of

he light—hell, must succumb through victory. Here at the cross, at the utterance of these words of Jesus, the genuine aspect of Christianity is to be seen. When all the lights go out, and day is enveloped in the blackness of night, when God Himself seems to be turned into an enemy and adversary, and to stand on the side of the foe, so that the most faithful and confidential servant of God can offer up nought save groans, tears, and strong cries, then the victory is near and the triumph certain. Here tarry, O my soul! This strong cry, this tearful prayer of Jesus in his deepest abandonment, hath rescued thee from eternal darkness and eternal death. Thus it was needful for thy Redeemer to be forsaken and sorrow-stricken, that thou mightest be accepted and comforted. All thy comfort and peace flow from his anguish-fountain of Jesus.

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### MARCH THE SEVENTEENTH.

“After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.”—JOHN xix, 28, 29.

JESUS had now within Him, after that dark hour of desertion, the consciousness of victory, and now saw the accomplishment of all things,—the eternal redemption of captive humanity, the overthrow of its foes, and, in this consciousness, He says: I thirst, For what? O thou everlasting one, unto whom all eyes look,

who openest thine hand and satisfiest all things with pleasure ; who wilt give waters in the wilderness, and rivers in the desert, to give drink to thy people, thy chosen, Is. xliii. 20, thou that madst wine out of water, and madst water spring from the rock upon the dry land, that holdest together the waters in the sea as in a bottle, that measurest the waters in the hollow of Thine hand, for what doest Thou thirst ? For our salvation ; for the salvation of thy ransomed ones. But wherewith do they quench thy thirst ? Thou thirstest to give drink unto the thirsty, to man and beast : thou sendest rain, and vinegar is thy refreshment. This is indeed the real picture of the manner in which men thank their Creator and Redeemer, and repay His goodness. How many kinds of drink, how many kinds of fruit has He made to quench the thirst of man, and to refresh him. But to Him, now thirsting for us and in our stead, is offered vinegar. But He so willed it, and so it was written. This burning thirst has become for us an unfailing fountain, a stream of life, a spring of the sweetest refreshing. He, the good Shepherd, thirsted thus sore that He might be able to feed His sheep in green pastures, and lead them beside the still waters, Ps. xxiii. 2. He, the fountain of healing, was dried up for Himself, and thirsted that we with joy might draw water out of the well of salvation. He had to be tormented with thirst, in order that He might invite all and say, Ho, every one that thirsteth, come ye to the waters, Isaiah lv. 1. And it shall be in that day (after His

thirst) that living waters shall go out from Jerusalem—Zech. iv. 8, from Golgotha, where the hot thirsty one suffered and languished. Thou hadst to thirst, that thou mightst be able to say, Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. John iv. 14. He that believeth on me, out of his belly shall flow rivers of living water. John vii. 38. I will give unto him that is athirst of the fountain of the water of life freely, Rev. xxi. 6. Then will I sprinkle clean water upon you, Ezek. xxxvi. 25. Such waters, such refreshment has thy thirst prepared for us ! We drink all of thy thirst, thy languishing revives us !

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### MARCH THE EIGHTEENTH.

“When Jesus, therefore, had received the vinegar, he said, It is finished : and he bowed his head and gave up the ghost.”—JOHN xix. 30. “And when Jesus had cried with a loud voice, he said, Father into thy hands I commit my spirit : and having said thus, he gave up the ghost.”—LUKE xxiii. 46.

**H**ERE fall down and worship. A mightier word was never uttered upon earth, one more rich in consequences never heard. Soul ! what is finished ? Thy salvation, thine eternal redemption, righteousness, sanctification and blessedness, the abolishment of thy sins, the living hope of everlasting glory, thy sonship and heirship to God ; thy second birth, or new-creation, thy change

from a child of darkness to a child of light and blessedness, from a servant of sin, and a slave to the devil, to a free child of the grace of God ; from a prey of hell, to a member of God's family, and a fellow-citizen with the saints in heaven ; from a den of unclean spirits, to a temple of God and a dwelling of the blessed Trinity. And who can utter, who name what the Son of God hath finished by His sufferings and death ? All this is now thine, is finished, prepared, and ready for thee—thou mayest have it and enjoy it, is imputed to thee, and offered to thee in the gospel. And what could be more pleasing to the Son of God, whom it cost so many sufferings, and even life itself, to accomplish all these things, than that thou shouldst now be in possession and enjoyment of them all—that He could see in thee all the fruits of His redemption ? The whole day He stretches out His pierced hands to thee ; that He may pour out into thy bosom, and communicate to thee what He has so bitterly won for thee. Open thy mouth, and let thyself be filled, till thou be drunk with the good things of His house ; believe, love, hope ; with thy whole soul, give thyself up to the Author and Finisher of thy salvation—so shall all be thine, thine for ever. Boast thyself, however, of Him and His mercy, not merely with thy tongue, but let thine Heart be filled with the power, fulness, and mercy of the Redemption of Jesus, and then may thy mouth also overflow with it.



## MARCH THE NINETEENTH.

“Who is he that condemneth? It is Christ that died, who also maketh intercession for us.”—ROM. viii. 34.

**T**HUS asks Paul, and thus do thou ask, whenever sin and Satan would assault thee, and deprive thee of all consolation and faith. Flee to the cross of Christ, behold Him how he bows His head and dies—to thee He bows it, for thee He dies, that thou mayest live, and live in Him. O blessed lingering at the crucifixion of Jesus. As bees rest on flowers, dive deep into their calixes, thence to suck sweet juices, so every pious soul lays itself on the cross of Christ, dives deep—as deep as possible—with thought and heart into the calix, into the depth of His suffering and reconciling love, and draws from this everlasting fountain of healing all comfort for life and death. What greater comfort could the Father have given unto sinful men, than that He should allow His Son to die for them on the cross? Who can now impute our sin to us? Who can judge or condemn, when the offended One, against whom we have sinned, and who alone could have the right to punish or condemn us, has allowed Himself to be condemned and put to death for sinners deserving punishment and condemnation. The Judge Himself dies for the criminal; who shall accuse or judge Him? The Lord, the Judge, bears the punishment of the servant; who shall punish him? The offended one makes intercession for the offender; who shall condemn him?

## MARCH THE TWENTIETH.

“Jesus should die for that nation ; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.”—JOHN xi. 51, 52. “For to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross.”—EPH. ii. 15, 16.

THE Messiah of the Jews was to abolish, not the sins of the Jews only, but the sins of all mankind, and to unite again to God, and into one whole all that had sundered itself from Him and from the whole, throughout the world. The separation and sundering of His soul from His body—His death—was therefore the eternal union of all that was parted. His soul was poured out as water, and even this gathered and collected all the scattered ones. Now must His death, His pierced heart be the point of union between all men’s hearts. Under His cross, beside His heart, from which there stream healing and life for all alike, we must all unite, be we of whatever nation or religion we may. As we have but one shepherd, who gave His life for all the sheep, we must all form but one flock. All divisions, parties, and severings are a disgrace to Christ and His death ; for He died, and let His heart be severed, that He might unite all that was severed in Himself. O may His blood and death, without which no man can be saved, soon bring together all the scattered children of God ; for they are still far far asunder, severed by miserable trifles. Let us turn away from all this, and look only to Him and His cross, so shall we become one body with one head, so

shall we have peace within and without, and be altogether one new man. But the old man, who everywhere still retains so much life, severs and will sever, till he be slain at the cross of Christ.

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### MARCH THE TWENTY-FIRST.

“Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For if they do these things in a green tree, what shall be done in the dry?”—LUKE xxiii. 28—31. “And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”—1 PET. iv. 18.

THE pious female disciples of Jesus wept, when their master was led through the populous streets of the city called holy, as a malefactor condemned to death ; and who would not have wept ? Who would not weep still as often as he thinks : Such ignominy had my guiltless Saviour to suffer for me, a sinner deserving of ignominy ; and He is so poorly repaid for it by me ! It is so difficult to bring me to suffer even a little ignominy for Him ! Foreseeing this, our Saviour did not indeed find fault with their tears, nor even say that they should not weep ; nay, he said they should weep, but not for Him. He does not need our tears, but we must weep for ourselves. Why ? thou wilt not surely ask. If thou knowest thine own heart, thou wilt find subjects enough for lamentation, for which thou shouldst weep blood, if that could avail thee anything. For if these things be done in the green tree, in the Son of God, if God, on account of sin, spares not His only Son, but delivers Him up to such ignominy,

to the cross, and to death, what shall be done in the dry tree? what shall God do to the sinner, who will not allow himself to be softened, bettered, or saved by this great love of God? What shall He do with the false Christians, who play the hypocrite and weep, but do not cling to the Saviour with their whole hearts, who still live to themselves and the world, and not to Him that died for them. Thou dry tree! Thou barren Christian! that, without heart, without improvement, without love, callest Christ thy Saviour; that sayest, Lord, Lord! but leavest His will unperformed; boastest of the righteousness and merits of Christ, and art yet content with the righteousness of the Pharisee—thou dry tree! behold there, in the sufferings of Christ, what God does in the green tree. Grow green again, transplant thyself, by repentance, faith, and love into the green-growing wood of the cross of Christ, into the communion of His sufferings and death, so shalt thou be preserved from the burning—from the fire!

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### MARCH THE TWENTY-SECOND.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.”—ROM. v. 8—10.

**H**OW could we commend love more than it hath commended and glorified itself, in dying for its enemies and for sinners! Love, worthy to be praised for ever! will it leave us to

perish and die after we have recognised and believed it, accepted it, and given it an abode in our hearts? What a pledge of future blessedness and of eternal life it has given us! I might say, the pledge, that we already have, is greater than what we hope for as pledged, or that both are the same. Love is our pledge and our hope, our everlasting life—here in foretaste, there in full fruition, ours, for ever ours. Did God seek and find us, when we fled from Him? And will He flee from us and reject us, when we seek and find Him? Did God accomplish our reconciliation, notwithstanding that it cost the life and blood of His Son? And shall He again cast us away, and not rather save us, now that our salvation will magnify and exalt the life and honour of His Son? Did He do us good when we were His enemies? and shall He reward us with evil now that we are His friends. When we loved sin and served Satan, He died for us: and shall He now kill and destroy us, when we love Him, and serve Him? If He loved even unto death those that hated Him, how will He love those that love Him? Therefore let us no more depart from the cross of Christ, in order to learn how to recognise and love the ever glorious love of God in all its greatness and splendour, how to hope in it, and trust in it!

## MARCH THE TWENTY-THIRD.

"For by one offering he hath perfected forever them that are sanctified."—HEB. x. 14. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—ZACH. xiii. 1. CF. HEB. x. 22.

**A**N offering and a fountain is the death of our Saviour—an offering for the reconciliation and justification of the sinner, a fountain and a well for the healing of all vice, and for complete recovery therefrom. In all respects a perfect redemption, justification, and sanctification. He takes the guilt and the punishment from the conscience, and extirpates the root of sin from the heart, so that it does not spring again, nor again become strong. An offering sufficient for all the sins of the whole world, so that no sinner need be dispirited, however great and heavy the multitude of his sins may be ; even though they were more in number than the sand on the sea-shore, than the drops of water in the sea, or than the leaves on the trees ; the sacrifice of Jesus takes away all his guilt, has borne all the punishment, and fully reconciled him. And equally satisfactory and sufficient is it also for sanctification. As often as ever a trace of sin shows itself in us, we have only to go to this fountain, and draw from this well of salvation, from which issues the water of life, that washes away every impurity, and, at the same time, gives us new strength to recover from the disease of sin, and to grow strong in mind and spirit. Therefore the

true and only health-fountain, that deserves the name. Blessed is he that would not only be washed, but also made whole !

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### MARCH THE TWENTY-FOURTH.

“Thy bruise is incurable, and thy wound is grievous [But] I will restore health unto thee, and I will heal thee of thy wound, saith the Lord.”—JER. xxx. 12, 17. “With His stripes we are healed.”—Is. liii. 5. 1 PET. ii. 24.

**H**ERE God the Lord tells thee who and what thou art ; let it be told thee but once more, thou art incurable, thy wounds it is impossible to heal. Who could thus reprove thee, if the Lord did not, whom thou darest not contradict? He knows thee through and through. Believe, God does not exaggerate. There is no safety for thee, unless He save thee. But, however wretched and desperate thy condition be, He does not cast thee out. I, I will restore health unto thee. I will heal thee of thy wounds, He says. If thou believest His first assertion that thou art incurable, believe also His second, that He can and will heal thee nevertheless. Deny not, conceal not thy corruption, close not thy wounds in hypocrisy, for they are not healed thereby. Give God glory, confess that His word is truth, and that thou art incurable, and He will give thee healing and life. Whereby? By His wounds, by the wounds of Jesus. He was bruised for our sakes, and wounded for our iniquities, and thereby are we healed ; if we only in spirit feel ourselves bruised,

crushed, and really wounded. But as for him that denies his corruption, tries not to appear bad, or thinks he can heal himself—that closes his wounds with the mere words of the wounds of Jesus, without having them thoroughly healed; his bruise, I might say, is more than incurable, his wounds cannot in all eternity be healed. Do not make the wounds of Jesus a mere plaster to cover thy wounds. Salvation, salvation let them be to thee! Many say: We are whole through His wounds, and yet are not whole, but full of the wounds of conscience. But if thou hast truly received forgiveness through His wounds, then continue in His wounds, and guard thyself by their power from sin, that it may strike thee no more wounds, and that thou mayest not become a twice dead tree, which can hardly be revived again.

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### MARCH THE TWENTY-FIFTH.

“Speak unto the children of Israel, saying, Appoint one for you cities of refuge, that the slayer that killeth any person unawares and unwittingly may flee thither.”—*JOS. xx. 2, 3.* “But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar that he may die.”—*EX. xxi. 14.* O my dove, that art in the clefts of the rock.”—*SONG OF SOLOMON ii. 14.* And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.”—*IS. iv. 6.*

**T**HE cities of refuge in Israel, in which even the slayer, if he had committed the deed unawares and unwittingly, could find security, protection, and safety, so that the avenger of blood



could not seize him ; but which were of no avail to the designing crafty murderer, are a type of the wounds of Jesus, which likewise stand open as a city of refuge to every sinner that really and truly confesses his sins, to protect him from judgment, death, the devil, and hell, that pursue every sinner, like avengers of blood, and threaten him with everlasting destruction. He that hides himself in the wounds of Jesus, because he is weary of sin, and earnestly desires to improve and be free from sin, is unassailable and altogether safe. But just as a designing murderer was not safe or protected in the very temple, even though he laid hold of the horns of the altar, but must be seized, dragged away, and given over to condign punishment ; in like manner neither can nor shall any sinner or any saint comfort himself with the wounds of Jesus, unless he be really and truly converted ; if he still love the world, whether secretly or openly ; if he lay hold of the wounds and merits of Jesus without heart, merely with his mouth, and cling to them in false security. Such a one is dragged away from the altar of the cross, from the wounds of Jesus, which he bears only in his mouth, and cast, along with the hypocrites, into the lake that burns with fire and brimstone. But for all those that are truly converted, all earnest seekers of salvation, all ardent conscientious souls, deeply anxious about their salvation, the wounds of Jesus are blessed cities of refuge, and clefts in the rocks in which they are free and safe from the wrath, the punishment, and the condemnation, the death and the hell

which they would have merited by their sins. In every heat of sorrow, in every distress and pain, they find there shadow, coolness, protection, defence, salvation, and blessedness. A truly pious soul goes no more out, but finds there everlasting joy and peace, finds all its strength and power—its full satisfaction.

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### MARCH THE TWENTY-SIXTH.

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”—ROM. vi. 6. “I am crucified with Christ.”—GAL. ii, 20. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—GAL. vi. 14.

**H**OW many words of the Apostle's are we fain to repeat ! and yet we seldom hear these—at least in sincerity. And yet the true Christian cannot pass over them, like the airy butterfly that flits over the flowers, without drawing honey from them. And in truth the very best honey is to be found here. The cross, the crucified One, must, if we really believe in Him, be in us ; and if this rock of salvation be in us, then all the lashing waves and billows of stormy passions, all the temptations of the flesh, the world, and the devil, will break, and bruise their heads, and lose their power and die upon it. Let not Christ and His cross or merits be to thee abettors of sin, but sin-destroyers, bruising the head of the serpent within thee, not without thee. If the world, and sin,

and every movement, yea, and the very thought of sin be a cross to thee, and thou slayest them therefore with or on the cross of Christ, then thou, or thine old man is crucified with Christ, and thou mayest in sincerity boast of the cross of Christ, but yet only of the cross of Christ; for it alone can crucify sin, the old man in thee: without Him and His cross all thy trouble is of no avail, and all thy boasting mere ruin and mischief.

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### MARCH THE TWENTY-SEVENTH.

"Now if we be dead with Christ, we believe that we shall also live with him."—ROM. vi. 8. Cf. verse 5.  
 "Christ who died for us, that, whether we wake or sleep, we should live together with him."—1 THESS. v. 10.

**H**E hath won us, in that He died for us. He died that we might be His—eternally His. Woe to the man that withdraws himself from Him, that pretends to believe in Him, and yet does not live to Him! Whosoever lives to Him, or lives in Him, or lives with Him, as Paul will have it, as the disciple with the master, in one house, and in one workshop; whosoever lives in such confidence and intimacy with Him, may easily have done with sin. If it comes, the disciple has only to look to his master, and is done with it; it withdraws, but comes again: yes, but we are allowed another look at Him—the oftener the better—He delights to have it so; a look sent to Him at all times brings back a thunder peal at sin, and therewith a safeguard against it.

Altogether the life with Jesus is the most blessed life ; if people only knew it, they would desire nothing better. And, indeed, whether we sleep or wake—sleep in bed or in the grave, or wake here below, or in heaven above—we shall at all times be able to be with Him, and not to let Him slip from eyes, hearts, or minds, nor indeed to make the attempt. For this, *for this* Christ died. So near dost thou come to him. Such a life will His death confer upon thee, here and yonder, for it is and will be an everlasting, uninterrupted life with Him.

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### MARCH THE TWENTY-EIGHTH.

“Behold the Lamb of God, which taketh away the sin of the world!”—JOHN i. 29. “For as much as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers ; but with the precious blood of Christ, as a lamb without blemish and without spot.”—1 PET. i. 18, 19.

**Y**ES, He is the Lamb, to which all God’s messengers in the old and new covenants pointed. Already Isaiah, the Evangelist of Israel, saw Him and pointed to Him : He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, Is. 53. 7. But He is the Lamb, not only on account of His silent patience, amid the deepest and most trying suffering, but chiefly because He is the sacrifice and propitiation for our sins. With His blood we are redeemed

and ransomed from the service of sin, and the power of Satan, to serve the living God. What is more beautiful, more lovely, more attractive, to contemplate than that God should exhibit to us, as a lamb, Him whom He sent into the world for our salvation. Before a judge and master we should fear and tremble. But a lamb attracts even children, and is pleasant to all men. How kind the Lord is in this respect also ! If hell terrify thee, if Satan be frightful to thee, and threaten thee with the terrors of the judgment, look to the Lamb ; John points it out to thee with his finger. But what makes this lamb so very lovely and beautiful to us is, that it takes away our sins, and was slain for us, as a full sacrifice for our sin.

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### MARCH THE TWENTY-NINTH.

“Christ also suffered for us, leaving us an example that ye should follow his steps : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously ; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.”—1 PET. ii. 21—24.

THE sufferings of Jesus, however we regard them, are of unspeakable value and advantage to us. He suffered for us in every respect ; but first of all, for the forgiveness of our sins, as our mediator ; so that His merits become, through faith, my merits, and I behold Him as the Lamb that atones for my sins, takes them

away, and bestows on me a gracious God and father, by His obedience even unto death. Then, secondly, He suffered and died, to win for us, and to confer upon us grace, spirit, strength, and life, for the sanctification and renewing of the inner man. His death is a fountain of life, a well of salvation, of which all that drink are made whole. Thirdly, He suffered and died as an example, and a consolation for us, in life and death, that we should look to Him and follow His steps, as the Apostles distinctly write. Whoever always contemplates Him only as a mediator, and never as an example, does not think and act after the manner of the Apostles, any more than those that represent Him only as an example, and a pattern of virtue, but never as a mediator. He is all to us. We must on no account divide Him, and take Him piece-meal, but accept Him entire, as He exhibits Himself to us, and as the Apostles declare Him.

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### MARCH THE THIRTIETH.

“But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause, &c.”—1 COR. xi. 28—30.

SELF examination is necessary at all seasons, daily and hourly, but least of all ought we to neglect it, or put it off till a more convenient season, when we partake of the blessed sacrament of the supper. Then it is thoroughly in-

dispensable, and so essentially necessary, that life and death, blessing and cursing, mercy and damnation hang upon it and depend upon it. Paul pronounces heavy judgments upon an unexamined, or, which is the same thing to him, an unworthy partaking, and points to facts and examples from his own time, in which an unworthy participation had occasioned many bodily and mental weaknesses, maladies, and even death. So the Lord chastises those that partake of His body, that for their sakes was given up to the bitterest of deaths, and of His blood that was dearly shed for them, without examination, heedlessly and unworthily; that do not discern between His body and ordinary earthly food. Do not therefore bring disease upon thyself, do not eat death and damnation at the Lord's Supper, for thou mayst as readily find them in it as life and salvation. Wholesome food is not for sick persons, it makes them worse, more wretched, and may even kill them. The sick ought by no means to eat what the healthy eat; that which brings health, nourishment, and strengthening to the healthy, becomes poison and death to the sick when they partake of it in that condition. Beware then of changing the food of life, the divine bread, the heavenly manna into poison and a curse, damnation and hell, by thy heedlessness and profanity. Examine thyself, prove thyself, pray for light and knowledge of thyself; confess thy known sins to God and thine offended neighbour; make good the mischief done, as far as thou canst, and at least give no new offence, so as to approach the table of the Lord

with a heedless disorderly conversation. Reconcile thyself to God, to thy neighbour, and to thine own heart. Seek to restore peace within and without thee, and show unmistakeably that thou purposest repentance, penitence, faith, and new obedience. Show that thou knowest and feelest whom thou art approaching—Him whose eyes are as flames of fire, and who tries and proves the reins and the heart—who is aware of what is in thee, and knows all the hidden designs of thine heart.

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### MARCH THE THIRTY-FIRST.

“With desire I have desired to eat this passover with you before I suffer.”—LUKE xxii. 15.

**W**ITH desire He desires thee, beloved partaker of the supper! He hungers more after thee than thou dost after Him, as if He were the partaker and thou the food. Therefore He says elsewhere: I have meat to eat that ye know not of, John iv. 32. And what was it on that occasion? A poor sinful woman. So to Him it is really food, for which he hungers, and longingly yearns, if thou comest to His table with most fervent desire, and most passionate yearning to be very near to Him, to unite thyself very closely to Him, so to think of Him, and so to place Him in faith before thy mind's eye, as if he were crucified before thee, as if He exhibited Himself to thee, as if thou sawest His blood flow, and Him bow His head and die for thee. The Saviour hath



great purposes in His mind with this supper. He gives us no empty symbols of His death, He gives himself ; therefore He will have no small, narrow hearts, but broad ones, a large mouth of faith, and a famishing hunger, in order that He may give much, give all, give Himself. The more room that is prepared in thee for Him, the more wilt thou receive from Him ; the greater thy longing, the more wilt thou be a partaker of Christ.

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#### APRIL THE FIRST.

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.”—2 COR. v. 19—21.

**G**OD has so loved the world—the sinful, faithless, sunken, ungrateful world, that He gave up for it His blameless, holy, and righteous Son, as if the great shameless sinner had been dearer to Him than was His most beloved Son. The man that to-day, when he beholds the Son of God dying on the cross, dying for all sinners, put to death for the dead, does not here learn to read the holy scripture of God, which He has written for all men, to invite them to His great Communion, and to entreat them to become reconciled to God ; that does not learn to read this on the cross, and to understand and believe it, will never learn it at all ; for there—there it stands written in words of flame, there is preached

as loudly, as suitably for general comprehension, as forcibly, and as attractively as possible, that which Moses already foresaw and said:—How the Lord loveth his people! O, place yourselves all upon Golgotha, beside the cross of Christ; and in spirit gaze on Him till the fulness of the love of God, wherewith He hath loved us in the death of His Son, has pierced through heart, mind, and soul, marrow and bone, and your whole being; till ye can say with your whole souls: Let us love Him, for He hath first loved us. However, words are of no avail here; thou must thyself go to Golgotha, must gaze on the Son of love, bleeding on the cross for thee, and must tarry beside Him with unaverted gaze. He, His blood, His death, His wounds, the bowing of His head shall speak to thee;—listen only, and let all that is in thee be silent.

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## APRIL THE SECOND.

“Then they took the body of Jesus, and wound it in linen clothes with the spices. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.”—JOHN xix. 40, 41. “And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.”—MATT. xxvii. 59, 60.

**T**HE sufferings of Christ began in the garden, and ended in the garden. Blessed garden! that received the body which was sacrificed for us; honoured grave, that held the body of Him that shall call forth and awaken all that lie

in their graves, to the resurrection of life or of judgment ! Blessed Joseph, that wert permitted to take the body of Jesus down from the cross, and lay it in thy new sepulchre ! who does not envy thee ? And yet we have far more than thou, if we, through faith, have Jesus dwelling in our hearts ; if, in the sacrament, we receive and accept the living body of Jesus into our hearts ! O that our hearts would but cease to be the grave of sin, and become the grave of Christ ! that Jesus would dwell therein for ever, wrapped in faith, and sealed with fervent love ! Moreover we must, at the grave of Christ, consider what Paul says, Rom. vi. 3 :—Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death. This he repeats again, Col. ii. 12, and draws therefrom the conclusion that we no longer serve sin, nor allow sin to have dominion over us ; because, with Christ, or by the death of Christ, we are dead and crucified to sin, and have therefore carried sin to the grave. Wake it up no more, beloved ! let it, let it be for ever dead and buried ; yea, rather cast the dead carcase of sin and evil desires out of your hearts, and receive Jesus into them, that He may live and hold dominion in you for ever.

## APRIL THE THIRD.

“And, behold, there was a great earthquake : for the angel of the Lord descended from heaven and rolled back the stone from the door, and sat upon it.”—MATT. xxviii. 2. “And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead ?”—MARK xvi. 6. LUKE xxiv. 2.

**A**T the first entrance of Jesus into this world, angels were the messengers (evangelists) and heralds of the great joy, that the Saviour was born ; and, at His second birth, when He again came forth from death unto life, it was they again that proclaimed His resurrection from the tomb—His second appearance among the living—His second birth. They kindly chide the pious searchers, for still seeking the risen Lord of life among the dead. What joy it must have afforded to these beings so full of love, that they were permitted first to preach this great everlasting gospel in this world of dead men’s graves ! that they were the first that were permitted to cry as heralds of the kingdom : He is risen ! If then the angels, whom it does not concern so closely, rejoice so much at it, how much more should we rejoice, and give thanks and praise !—for, for us He died, for us He rose, for us He lives, and we with Him, if we rise and walk in newness of life with Him. But how can we rejoice, if we are still lying in the bonds of sin and death ? Thus it is that we seek the living among the dead, and there we shall not find Him. He is to be found only among the living, who are awakened and risen with Him from the grave of corruption.

## APRIL THE FOURTH.

“When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.”—JOHN xx. 19.

THE disciples did not run to the world, when their Master was dead and lying in the grave ; they rather shut themselves out from it, for they feared the world—not certainly with quite a noble fear. They were afraid of being seized and crucified likewise, and for that they had neither desire nor strength. Notwithstanding, this fear was beneficial to them, inasmuch as they were thereby preserved from the world, and awaited their Saviour in silence. If Jesus is to arise in thee, and thou desirest to feel His life in thee, thou must, in the first place, bar the world out of thine heart, and keep it open to thy Saviour, desiring nothing but Him ; in the second place, thou must love to assemble with those that wait for the consolation of Israel, that are not satisfied with the dead Christ of the letter, but wish to have Jesus the living. Among the dead thou wilt become and continue dead, among the living alive. If, like the disciples, far and free from the world, assembled in silent prayer, in waiting, and beseeching, and united with all the pious and believing, thou longest for Jesus, He will appear in spirit in the midst of thine heart, in the midst of thy friends, and bring thee peace which passeth understanding, the true Easter-prize which He hath won by His victory and battle ; by which thou shalt become sure that it is He, and no creation of the brain, no phantom.

## APRIL THE FIFTH.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you."—1 PET. i. 3. "Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"—1 Cor. xv. 55.

**T**HE Resurrection is the turning point of the Christian doctrine; on it hang our faith and all our hope, as Paul shows, 1 Cor. 15. If Christ were not risen, there would be no Christianity, our faith would be vain, our hope empty, the doctrine false, the whole gospel of no value; there would be no forgiveness of sins; we should not know whither we were drifting either in this life or in the future, which indeed we should be altogether unable either to rely on or hope for. The Resurrection, however, confirms all that we, as Christians, believe, hope, and love; but more especially it is to us the second birth of a lively hope of eternal life, inasmuch as it does away with all fear of death, and makes manifest to us the future life in our risen Saviour. He is our Head, if we cling to Him, as members of His body, in living faith and fervent love; and when we see our Head victorious over death, hell, and Satan, swallowing up and crushing them—these dire foes of mankind—then may we not only not be dispirited, we must triumph with our Head, and rejoice in the victory, for He hath vanquished our foes, not for Himself, but for us. The victory is

ours, and therefore also the triumph. If a hero beats and annihilates the enemy of his country, when he conquers and triumphs, the victory and the triumph belong to the whole nation, and the meanest inhabitant of the land shares in the rejoicing ; for he enjoys the fruits of it as well as the conqueror himself. Therefore let all Christians triumph with Christ in his resurrection.

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#### APRIL THE SIXTH.

“He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”—2 COR. v. 15. “Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”—ACTS. iii. 26. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.”—1 COR. v. 7.

**A**S the ground of our hope of eternal life lies in the Resurrection of Jesus, so also do the ground and cause of our awakening and conversion to a new life rest upon it. For how can we hope to live with Him, if we do not rise from the dead with Him ? How can we hope to triumph with Him over sin, death, and the grave, the devil, and hell, if we voluntarily continue slaves to sin, to the devil, and to death ? How can we celebrate the eternal Easter festival with our glorified paschal Lamb, unless we purge out the old leaven. Our old leaven—flesh and blood, sin and corruption cannot inherit the kingdom of God. He that hath vanquished the foes without us, can and

will also vanquish those within us ; He that died and rose again for us, can and will give us sufficient strength to die to sin, and to live to Him ; to rise with Him, to purge out all the leaven of wickedness and guile, and to become a new sweet leaven\* full of purity and truth.

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### APRIL THE SEVENTH.

“And very early in the morning, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away.”—MARK ii. 4.

THE female disciples of the Lord rose early to seek the Lord without fear or delay. Neither the watch nor the great stone, which they could not lift, nor the seal which the Pharisees had put upon it, nor any other obstacle could alarm their fervent love. O when love seeks, it always finds ; for it believes all, hopes all, endures all, in order to reach its aim. It thinks, I must find Him, for I must have Him, even though a thousands stones, though mountains lie in the way. But when the Lord sees love in such earnest, He also lifts away the stones, which we cannot lift, and casts the mountains, which we cannot climb, into the sea. Even though thou find great stones in thy way, and many kinds of obstacles in thy path, like the

\* *Süsstieg* literally *sweet dough* ; *Sauerteig*, translated *leaven*, means *sour dough*. The play upon the words is untranslatable.—TRANS.



women at the sepulchre ; though thou find not Jesus immediately in thee, yet wait longingly, rise up early, do not stop short, and thou shalt surely find. Thou mayest every day procure thyself an Easter-morn, an Easter-festival, if thou risest every morning as early, seekest as longingly, waitest as patiently, and yearnest as ardently and fervently for a risen Saviour, as did Mary. He that seeketh, findeth.

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### APRIL THE EIGHTH.

“God hath both raised up the Lord, and will also raise up us by his own power.”—1 COR. vi. 14. “And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—ROM. viii. 10, 11.

**T**HOU believest in Christ, that he rose from the dead ; thou believest that thou shalt also rise. But hast thou the Spirit that raised up Jesus ? Hast thou the witness of the Spirit of Christ, that thou art awakened and raised from the grave of sin ? Is Christ, the risen one, in thee ? Has he awakened, revived, and animated thee ? Is thy spirit alive through His righteousness ? Thus may thy body ever die ; yet thou shalt one day arise as Christ arose. But without the Spirit, and without the witness of the Spirit of God, who raised up Jesus, belief in Christ and His resurrection is a desperate thing ; to console oneself with the future resurrection, and still to be

dead here, and without the Spirit that alone can and must raise us up, and make us even now partakers in the first resurrection and the life in Christ, if we desire to have part in the second resurrection, is a cheating of ourselves, and a deception, of which the sooner we cure ourselves the better. If, however, Christ be in us—and this we know by the Spirit, whom He has given us, by the union, and the inimitable, incomprehensible peace, by the love of God, which He pours out into the heart—if Christ and His Spirit be in us, and we be really already raised up here, be really awakened ones ; living Christians, living and walking in Christ ; then there is no doubt that He will no more leave us in the grave, than that He could remain in it. For where the Head is, there must also the living members be.

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#### APRIL THE NINTH.

“ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will.”—HEB. xiii. 20, 21. “ Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”—ROM. vi. 4.

**W**HY has He allowed the Shepherd to be slain? Why has He again raised Him up? Altogether for the sake of the sheep. The Father loveth the scattered sheep, and could not allow them to go astray : therefore He raised up the Shepherd, and restored Him again to the

sheep. Shall then the sheep still be lost? Shall He not, even for the sake of the Shepherd who is risen, try to raise up the sheep also, and to breathe new life into them, that shepherd and flock may be one with each other, and enter into the everlasting fold? We must rely on the same power, walk in the same power, and lead a new life through the same power, by which Christ was raised up. The same power is ours if we will but use it, and not build upon our own powers, nor with pleasure and on purpose continue powerless, in order that we may continue lying in the death of sin. Beloved flock! look to your great Shepherd; He was sorely bruised, but He lives again, lives for ever, and dies no more. He hath undone the bands and grave-clothes, with which he was bound and swathed in death, wrapt them together, and buried them in the tomb, John xx. 6, 7: He Himself went forth free, and now nought binds Him more to this earth, save His love for us. Thus, dear soul, shalt thou also rise, and burst the bands and bonds that fetter thee to the earth, the world, and sin; thus shalt thou leave them lying in the grave of this world, and follow thy Shepherd in His flight upward to the heavenly kingdom, for which He hath raised thee up.

## APRIL THE TENTH.

"I will ransom them from the power of the grave; I will redeem them from death: O death,\* I will be thy plagues; O grave I will be thy destruction."—HOSEA xiii. 14. "It shall bruise thy head, and thou shalt bruise his heel."—GEN. iii. 15. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—JOHN xi. 25.

**W**HOSOEVER fears death and hell, let him hasten to Him that stands so close by and calls to him: Come, I will ransom thee from the grave, and redeem thee from death. Whosoever does not believe in Him that fearlessly said to death: I will be thy plagues! and to the grave: I will be thy destruction; whosoever does not believe in Him that says: He that believeth in me, dieth not; I am the Life, I give eternal life to him that believeth in me; whosoever does not and will not believe in Him, that by his death took the power from him that had the power of death—the devil, and redeemed those that, all their lives, are slaves from fear of death, Heb. ii. 14, 15; whosoever prefers continuing a slave to the fear of death and hell, (and why? simply for the sake of the paltry pleasure of being a slave to his appetites, and enjoying the little that remains of this transient life),—whosoever, I say, does not believe in Him, must love his own destruction, his eternal perdition, more than his life and salvation; he must be fearfully blinded by the god of this world, 2 Cor. iv. 4, so that he neither sees nor desires to see the shining light,

\* *Hell*: German translation.—TRANS.

which streams from the resurrection of Christ, which invites us to the happiest triumph over death and hell, sin and the devil. Though hell already recognize us as its property ; though death already rule us its slaves ; they must nevertheless let us go free and unassaulted, if we but desire it : we can find a plague and a destruction for them, whereby they must utterly perish. Why dost thou fear death ? Because thou lovest the sting of death, which is sin ? Take rather the medicine, that is the plague of death and the destruction of hell, that slays death in thee ; accept Christ, and then thou shalt live and be blessed.

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#### APRIL THE ELEVENTH.

“But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him.”—MARK xvi. 7. “The Lord is risen indeed, and hath appeared to Simon.”—LUKE xxiv. 34.

THE most remarkable thing in the history of His resurrection, as the Evangelists themselves particularly remark, is the fact that the Lord appeared first to the greatest sinners, to Mary Magdalene and to Peter. Beloved brother ! this stands not in the history of Jesus in vain. Did He appear—appear specially and first—to Simon ? one might ask in amazement ; surely no one vexed Him more, no one denied him more shamefully, no one acted so perfidiously and faithlessly to Him, notwithstanding all the warnings and exhortations that were given him by the Lord

beforehand. Yes, this is indeed true. He did not deserve it ; his fall was great, but behold ! Peter wept bitterly. No one felt his weakness, his corruption, his faithlessness, so deeply as he. No one was so anxious ; no one waited with such pain, with such longing, as he. How he first hastened to the grave with John, when he heard the disquieting intelligence that the body of the Saviour was missing from the tomb ! how he ran first into the grave ! Behold, all that was seen and known too by the Saviour—who looks not only at thy fall, at thy denial and faithlessness, but also at thy tears, at thy pain, at thy fervent longing to be pardoned, consoled, and again accepted by Him. O, ye hearts that are deeply bowed down, that are rent on account of your sins, be of good cheer ! When the Saviour visits and comforts His disciples, He will visit and comfort you first, for He knows you stand more in need of it than others.

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#### APRIL THE TWELFTH.

“But Mary stood without at the sepulchre weeping. She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.”—JOHN xx. 11—14.

**W**HOEVER could seek, like Mary, would also find like her. Ye men and women, seekers of the One worthy to be sought, ye that do not find, come and take a lesson from this blessed

finder. The art is easy ; every one can learn it ; and it brings the greatest gain. One has Him, when he weeps for Him. This was true here, and is true at all times. Tears from the heart, wept for Him, never miss their aim ; for they are themselves an unmistakeable proof that He stands before the heart and knocks, otherwise our hearts would not be troubled and moved about Him. No one but He Himself can stir up in our hearts the hungering and the yearning after Him. But He that knocks at our hearts, must be near our hearts. Only one does not know Him on all occasions, as in the case of Mary, till he calls Him by name. Whosoever bewails the loss of the Lord with such heaviness of heart, weeps for Him with such sincerity, seeks Him with such earnestness, looks about for Him with such longing as did this ardent soul, will and must find Him soon also. Yes, dear soul, ere thou hast done weeping, all at once, ere thou turnest thyself back, He stands there and salutes thee, as only He can salute ; and such a salutation is well worth all the trouble of searching.

## APRIL THE THIRTEENTH.

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—JOHN xvi. 22. "When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord."—JOHN xx. 19, 20. "Blessed are they that have not seen, and yet have believed."—Verse 29.

**T**HEY rejoiced at seeing Him again, as did the wise men from the East, when they again saw the star which they had lost with Herod. Thus the disciples rejoiced to see Jesus again alive, and their joy hath no one hitherto taken from them ; and who shall now take it from them ? O, how sorely is he that knows this joy disgusted with all other joy that does not proceed from this, or does not lead thereto ! Hast thou partaken of this joy, to feel Jesus risen to life in thee, and dwelling in thee ? Hast thou likewise ever experienced the pain, the sadness of not having Jesus, or of having lost Him ? Hast thou ever gathered thyself together as did the disciples, gathered thyself into thine own heart, to tarry for the Lord, to wait for Him, to partake of Him. O then He is certainly come into thine heart already, or He will come and visit thee soon, if thou perseverest, and knowest no other joy than to have Him. Thou canst not indeed have the joy of seeing Him here, as the disciples did ; but on that account nothing must fail thee of the true and greater joy of having Him, and enjoying His



presence; but the fact that thou seest not and yet believest, that through faith thou hast Him dwelling in thy heart, must heighten thy joy still more, and make thee happier, instead of proving detrimental to thee.

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### APRIL THE FOURTEENTH.

"Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned herself, and saith unto him, Rabboni." JOHN xx. 15, 16.

**H**E has indeed taken Him away: He has borne Himself away out of the grave, and where has He laid Himself? Mary! into thine heart; for whosoever seeks Him like thee has Him already. Thou wouldst bring Him from afar, and He stands before thee, whom thou knowest not, and yet lovest so unspeakably. O beautiful question, Where hast thou laid Him? Mine heart, put this question right often to Him, when He has withdrawn Himself from thee. Ay, and put it also to thyself, when thou thyself hast put Him away, forsaken and lost Him; for very often it is the heart that takes Him away from itself, and then the search for Him is very long. Nevertheless, if we do not give in, He gives in; He cannot let us seek Him so long in sorrow; He comes and calls us by name. And one word from Him, His voice even, makes us as happy as did that *Mary*! How little, and yet how much for

her soul, was this word ! Whoever understands the speech of love, does not require many words nor long proofs to believe in the love, and to love the love. If, when He meets us, He once call me by name, as He called Mary here, I am blest through all eternity. And with this determination to be one day called by Him, we will now take pleasure in seeking Him, loving Him, and continuing His, till He come and call all His sheep by name. John x. 3.

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#### APRIL THE FIFTEENTH.

“After that, he was seen of above five hundred brethren at once. Last of all he was seen of me also, as of one born out of due time.”—1 COR. xv. 6, 8.

**W**E see from this that the Saviour appeared, not only to the chosen Apostles, and previously determined witnesses of His resurrection, but to all that then loved His appearing, that wished to be persuaded of His life. His mercy, and His favour ; that tarried for Him, and placed all their hope in Him. This must inspire thee with courage and confidence, that He will certainly not let thee be disappointed if thou seek Him in earnest. His eyes go through all lands, and look into all hearts, to-day, even as then. Did he once see, once find the five hundred brother-hearts that yearned for Him, and He could not leave them to languish for Him without comfort ? So likewise, even yet, He sees and finds thee and thy heart, if it long after

Him ; and He will surely give thee to feel the consolation, the joy, and the power, which thou needest for thy salvation. And if there were five thousand such hearts in the land, it were all the more pleasing to Him, that He could visit and gladden so large a number : He would not on that account overlook a single one ; nay, not even thee.

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#### APRIL THE SIXTEENTH.

“ I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.”—JOB xix. 25, 26.\* “ Who shall change our vile body, that it may be fashioned like unto his glorious body.”—PHIL. iii. 21.

**T**HUS even Job knew that our Redeemer liveth, thus he already saw with living hope into the future, beyond death and the grave, into a life, that will place us, with body and soul again united, before the presence of God. With what confidence did this hero of faith speak, ere yet God’s revelations upon Sinai, and the light upon Golgotha had appeared ! Why should Christians tremble at the separation of the soul from the body ? For death is after all nothing else but a brief separation, soon to be everlastingly and gloriously reunited. The seed corn of the body must go under the earth, in order that

\* This much-disputed passage is translated by Luther (German Bible) as follows : I know that my Redeemer liveth ; and he will hereafter raise me up from the earth ; and I shall thereafter be surrounded with this my skin, and in my flesh shall I see God.—TRANS

it may rise again, in glory and life, to unending immortality. The glorified body of Christ is the beauteous image and original, after which He will transfigure and glorify our bodies. Who would not willingly lay aside the polluted and hated robe of the flesh, in order to be clothed upon with a new, immortal, glorious, Christ-like body !

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### APRIL THE SEVENTEENTH.

“The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul ; he leadeth me in the paths of righteousness for his name’s sake. Thy rod and thy staff they comfort me.”—Ps. xxiii. 1—4.  
“Doth [he] not leave the ninety and nine in the wilderness, and go after that which is lost.”—LUKE xv. 4.

**I**F Jesus be thy Shepherd, then thou must be His sheep ; that is, thou must go diligently to the pasture, to which He leads thee ; His word must be sweeter to thee than honey and the honey-comb ; thou must keep thyself in His flock, among His sheep, and avoid the goats of the wicked world. The green meadows of this shepherd are His words in the Bible, and inward spiritual communion with Him is the rich pasture of His flock. There, there flow also streams of fresh water, with which He waters His flock. Water, like to which no water flows on earth, John vii. 38. But the sheep must follow the Shepherd, if they wish Him to lead them to these waters ; must feed with real pleasure on His green meadows, continue in Him, and hold child-like,

heart-felt communion with Him. As soon as they withdraw themselves from Him, and seek other pasture, they lose all relish for His pastures, and His still waters ; they wander away from the flock, and are lost. But He cannot let the lost ones be lost for ever ; He seeks them, He goes after them in all their vain ways, and, when He finds them, He not only again accepts them with joy, but carries them as a mother does her child, upon His shoulders, rejoicing as if He had found a treasure. If they abide with Him, they want no good thing : for the Shepherd is superfluously rich, and equally kind and generous ; He desires that His sheep should have all that He has. Though He may sometimes lead them through dark paths, and along the rough highway, it is still the right way to the fold. And though they pass through the dark valley of death, yet His shepherd's rod and staff are their comfort and their support, by which they hold and do not fear. His rod and His staff are objects of terror to death and hell, but a banner of victory for His sheep. With them they put death and the devil to flight. All the wolves flee, when one grasps His rod and staff. Dost thou know them, thou sheep of Christ ? Dost thou know the rod and staff of thy crucified Shepherd ? They are fair and glorious, dyed with His blood ; for the Shepherd died thereon for His sheep—for thee !

## APRIL THE EIGHTEENTH.

"Thou art fairer than the children of men."—Ps. xlv. 2  
"Thou that liftest me up from the gates of death : That I may show forth all thy praise in the gates of the daughters of Zion. I will rejoice in thy salvation."—Ps. ix. 13, 14.

WHERE shall I find the fairest, most perfect image of my Saviour, that my soul may truly rejoice in it ? I know none fairer, than that which Isaiah the prophet sketched of Him (chap. liii. 2), when he says : *He hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire Him. He is despised and rejected of men, &c.* This sketch of the prophet was afterwards filled in and completed truthfully and to the life upon Golgotha. And in the very place where he had no form nor comeliness, that could please the eyes of the world ; in the very place where He was most despised and rejected, He is most fair. There on the cross, where He was condemned and rejected by all, are all the charms of beauty united in Him ; therefore He shall receive the palm before all others. If we traverse heaven and earth, and search every corner and extremity of them, we shall find nothing fairer, nothing grander, than Him that bled and died for us on the cross on Golgotha, when He had divested Himself of all his beauty and glory, and was covered over with the deepest ignominy, with the cross, shame, and death. When a contrite heart looks keenly at Him there, He pleases it far better than He did upon Tabor ; and it prefers a

tabernacle made upon Golgotha to one built upon Tabor ; because it can never have its fill of looking at the beauty of the cross ; and it feels nowhere in this life so happy as beside the cross ; for there alone it finds consolation, salvation, rest, strength, and life. There we find all : His death and His ignominy have burst and opened the gates of death, which would have kept us for ever captives ; bringing us forth and lifting us up from the dungeon of death : have transported us to the gates of the daughter of Zion, the New Jerusalem ; so that we cannot praise or rehearse enough, all the good that He has done for us, how He has saved, redeemed, justified, sanctified, and glorified us. Eternities are hardly sufficient to enjoy it, much less to rehearse it. From eternity to eternity we shall receive new subjects for His praise, and to his fame there shall be no end.

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#### APRIL THE NINETEENTH.

“Who can utter the mighty acts of the Lord ? Who can show forth all his praise.”—Ps. cvi. 2. “That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth.”—Ps. lxxxiii. 19.

UNSPEAKABLE are His deeds and the works which He performs upon the world and upon His children ; but whosoever views and contemplates them by the light of the Holy Spirit, has pleasure in them, and his heart rejoices and is blest. Wherever we look, we behold Him and His hand, which everywhere worketh all things,

and which we must admire and worship ; for all His works are merely workings of His unspeakable love to mankind. But among all His works none yet seems more beautiful and glorious than the work of our salvation ; His love to sinners, His open bosom, His expanded arms which He stretches out day and night for sinners, His faithfulness, long-suffering, patience, kindness, with which He receives sinners, raises up again the fallen, seeks the erring, carries the weak and strengthens the weary. And who can describe all the beauty that is in Him ? Heart, feel it ; place thyself under His cross, and gaze till thou art filled with His love and beauty ; and then He will surely receive from thee also the palm above all that thou hast ever seen and heard, enjoyed or imagined. Then let Him alone be for ever thine All,—the highest, the best, the fairest, and the dearest in the whole universe.

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#### APRIL THE TWENTIETH.

“O taste and see that the Lord is good : blessed is the man that trusteth in Him.”—Ps. xxxiv. 8. “The Lord is merciful and gracious, slow to anger and plenteous in mercy.”—Ps. ciii. 8. “Among the gods there is none like unto thee, O Lord ; neither are there any works like unto thy works.”—Ps. lxxxvi. 8.

**T**HOU gracious One ! didst thou already taste so sweet and good to the pious fathers in the tabernacle, that was made with hands, and built to be pulled down. How wilt thou then taste to those that serve thee in the new Sanctuary, in



spirit and in truth ; when thou hast no longer built thy temple of stone, but hast raised it up living in the heart, choosing thine everlasting dwelling in us, and revealing thy glory no longer in a cloud, but without veil, in every soul which is entirely devoted to thee in faith and love. It is thy goodness alone that draws us to thee, and keeps us with thee, else we should not have the courage to come. How durst sin, which *we* are, venture to approach thee, and the holiness and glory of God, unless thy goodness, attracting, inciting, and inviting, drew us as a magnet. Everything in us would forbid us to come, our altogether sinful nature would frighten us away ; but thy love and goodness overcome all, make us forget who we are, and keep our attention entirely occupied with thee, filling our hearts and minds so full, that we cannot stay away ; so that we are too blest in thy praise and in thy love, to resist thy drawing, and insult thy love, which cannot be happy without us.

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#### APRIL THE TWENTY-FIRST.

“Thou art my son ; this day (*i.e.* from eternity) have I begotten thee.”—Ps. ii. 7. “Kiss the Son, lest he be angry, and ye perish from the way.”—Ps. ii. 12. “The Father loveth the Son, and hath given all things into his hands.”—JOHN iii. 35. “But unto the Son he saith, Thy throne, O God is for ever and ever. The heavens are the works of thine hands ; thou hast laid the foundation of the earth ; upholding all things by the word of his power.”—HEB. i. 3 ; 8—12.

**A** CHRISTIAN cannot think or believe too sublimely of Christ. God, Lord God, and

Christ must be synonymous terms, one and the same to him. What of God we read in the bible, and see in nature ; what we feel and need in our hearts, is all true of the Son as well as of the Father. They are one as He Himself said, John x. 30. Therefore never speak, believe, or think of Him otherwise than thou dost of the Father ; do not separate them ; for they cannot in all eternity be separated. Worship the Son, else thou worshippest not the Father ; for the Father will be worshipped only in the Son and with the Son. If thou thinkest of Jesus without the Father, or sunderest the Godhead from the Son, thou hast made the Godhead unapproachable to thee, thou hast no God, 2 John, i. 9. He hath laid the foundation of the heaven and the earth ; and He sustains and upholds heaven and earth by His omnipotence. Therefore kiss the Son, that is, honour Him, worship Him as thy God and Lord ; love Him as thy Saviour and rescuer, that, as a judge, He may not be angry with thee, and thou fall into His hands when He shall come to judge the world by fire.

## APRIL THE TWENTY-SECOND.

“All are yours ; and ye are Christ’s ; and Christ is God’s.”  
 —1 Cor. iii. 22, 23. “He that spared not his own Son,  
 but delivered him up for us all, how shall he not with  
 him also freely give us all things.”—Rom. viii. 32. Whereby  
 are given unto us exceeding great and precious promises :  
 that by these ye might be partakers of the divine nature,  
 having escaped the corruption that is in the world through  
 lust.”—2 Pet. i. 4.

**B**ELOVED ones ! how rich we may become in  
 Christ, under the easy condition of fleeing  
 from that which will in any case soon forsake us  
 —the transient pleasure of the world ! All that  
 God is and has ; all that Heaven and eternity  
 contain, is yours ; you shall possess it and enjoy  
 it, if you will only renounce entirely your attach-  
 ment to this world, and your sensual enjoyment  
 of it. For the two worlds, heaven and earth, the  
 kingdom of God, and the kingdom of the world,  
 Christ and Belial, cannot dwell together in your  
 heart. Do you desire all that God offers you in  
 Christ ? Then you must let go all that the flesh,  
 the world, and Satan offer—and offer *merely* ; for  
 they do not give what they promise, but take  
 back everything from thee, before thou hast  
 rightly grasped it, before thou hast enjoyed it.  
 God, through Christ, makes thee a partaker of  
 His nature, His character, His justice and holi-  
 ness, blessedness and glory ; thou must be holy  
 and happy like Him, and so reign and enjoy with  
 Him in heaven for ever. Who can comprehend  
 this love ! Why do we not loathe all things  
 except God and His word, which holds forth such

promises? Who can believe these promises, and yet still keep friends with the world, still enjoy with the world, still attach his heart to something else than the great All that is already his, if he grasp it with faith and hold it firm with his whole heart. Though no word in the Scripture could awaken and entirely convert us, yet this ought to win us altogether over to Christ, and for ever drive all the world, the flesh, and the devil out of our minds and hearts.

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#### APRIL THE TWENTY-THIRD.

“My soul breaketh for the longing that it hath unto thy judgments at all times. My soul fainteth for thy salvation.”—Ps. cxix. 20, 21. “Lord, thou hast heard the desire of the humble.”—Ps. x. 17. “We shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”—1 JOHN iii. 2, 3.

**T**O him that hath tasted how good the Lord is, it is impossible and unnatural not to long for Him. Should we, if we know Jesus, long for Him less than did the soul of David, that was broken for longing? Should the God of the New Testament, the bleeding, suffering, dying Saviour, the good Shepherd, the Lamb, the Bridegroom, and so on, draw our hearts less to him, and not excite our desire much more, than the thundering and lightening Jehovah of the old covenant? should our love be colder to Him that hath loved us even to the death, and whom we behold dying for love on the cross? Nay; he that knows him

burns with longing, yearns for Him day and night, and can be comforted only with His will, and with the living hope of one day beholding Him all the more certainly and gloriously, the longer he must here wander a pilgrim absent from Him. Beloved one ! how is it with thy soul ? Does it long for Him ? or wouldst thou be afraid, if thou wert called to behold Him to-day ? He that desires to have a joyous living hope of beholding Him, purifies himself from all the filth of the world, from all selfishness and vanity—purifies himself even as He is pure. For the impure shall not see God nor Christ.

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#### APRIL THE TWENTY-FOURTH.

“Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back.”—Is. xxxviii. 17. “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto me ; for I have redeemed thee.”—Is. xlv. 22.

**L**ET Him that is anxious about his sins, take this anxiety for a pledge that the Lord and His salvation stand as near him as his anxiety ; for He is in the anxiety, He wakes it up, He keeps it up, otherwise we should never be troubled about our sins here. He that now makes thee anxious, will also make thee glad and happy ; for, like a wise and good surgeon, He wounds only that He may heal ; cuts into the wound only that he may make whole and glad. He first sends discomfort, or want of consolation into thine

heart, in order that He may send consolation after it, and in order that He may find admittance. But when the disconsolate anxious soul cries to Him, and confides in Him, O then He comes with consolation, and a gracious countenance; and before Him and His word of mercy, with which He appears before the streaming eyes of the anxious soul, sin, the complaints of conscience, and the terrors of the judgment, vanish like mist before the sun, like clouds, when the wind chases them away. Then the gloomy sky of the soul grows clear and serene; then the sun smiles into thine heart; then He puts psalms of praise into thy mouth, so that thou must be witness to Him, like all the others whom He has saved? THOU HAST IN LOVE TO MY SOUL DELIVERED IT FROM THE PIT OF CORRUPTION. Only continue thou in this loving mercy, and deal gently with it. However much it rejoice thee, use it and preserve it faithfully; otherwise the sin, which God hath cast far behind His back, will reappear again and take from thee thy possession with power increased sevenfold.

## APRIL THE TWENTY-FIFTH.

"Here is the patience and the faith of the saints."—REV. xiii. 10. [Be] followers of them who through faith and patience inherit the promises."—HEB. 6, 12. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work."—JAMES i. 3, 4.

**W**HEN gold is cast into the fire, it shows whether it has been gold, or only dross and false glare and glitter. Thou thinkest thou hast faith? Has thy faith likewise been put to the test? Has it been in the fire of affliction? Hast thou patience also? Faith without patience is not a faith that pleases God. Therefore Paul says, faith is not of every man. And why? Because patience is a very rare thing. One very easily commits the words of faith to memory, and imitates them with great fluency; but the patience of genuine faith remains far down at the foot of the mountain, if the path does not always go even and straight. Some, indeed, show patience at first, but they do not continue—their patience is not firm, because their faith stands upon infirm legs, and does not lean upon the proper man, that can uphold it. The house has been built upon the mere sands of imitated words, from which no strength has been communicated to the heart. If now the flood, the storm of persecution come, the straw-hut of weak faith collapses, or the fire of affliction devours it. There need not exactly be persecutions, fire and sword, such as those by which the faith of the first Christians was tried, and gloriously proved true; there needs only to come

a sickness, or some other temporary distress, and no faith is to be found, even though it be sought with a lantern. When perhaps the approach of death brings alarm, then one takes to it a little ; but no sooner is the danger of death past, than there is an end to faith and patience. Let him therefore, who feels this in himself, pray for increase of faith ; and let him whose faith has not yet been tried, take heed lest he fall.

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#### APRIL THE TWENTY-SIXTH.

“Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.”—Ps. lxxiii. 25. “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . And do count them but dung that I may win Christ.”—PHIL. iii. 8.

**A**SAPH and Paul, as well as all that truly know Jesus find nothing so desirable as Him—find in Him, even here below, in the way of faith, more than heaven and earth hold forth to us. What shall they find, and evermore enjoy in Him there, where they shall see Him as He is, and be like unto Him? However, these heroes of faith have now few successors ; for most men hold opposite language, and say as they think : If I have but the earth and its treasures, if I have but the pleasures of the flesh, if I have but all the honour of men, why do I ask after Jesus? Some, who would fain do better, think : If I shall one day get to heaven, why need I inquire after the knowledge of Christ now? Sons of man!



ye ask too little ; ye may have more, infinitely more than the whole earth, than the whole of mankind, than even heaven itself has and is. Jesus Christ will give Himself to you, and in Him ye have more than a thousand worlds, more than the whole heaven of heavens. To know Him, and the father in Him, is eternal life, is more than all the riches of the earth, more fraught with blessing than all the pleasures of the flesh, more glorious than all the honours of men. Without Him, and out of Him, all is mere nothingness—even heaven is heaven no longer, but a desert and a hell. Without Him and out of Him, all is less, uglier than nothing ; for, as Paul says, it is loss, dung, refuse. Let not yourselves, therefore, be dazzled by earthly glitter or vain glory. He that has Jesus, has all, has infinitely more than if he had everything else without Him. But he that does not have Him, has Him against him ; and he that has Him for an adversary, will surely not eat his fill of any joy. And not only this ; if thou dost not acknowledge Him as thy God and Lord, thou wilt not have Him as thy Saviour and Blessor ; if He is not thy One and All, He is thy judge ; and, because thou hast rejected and despised Him, and preferred other things to Him, He will likewise reject thee. Of what avail will the whole world be to thee then, with its pleasure and honour. Of what use will gold and goods, riches and human honour, be to thee before His judgment-seat ? What can rescue thee from his coming wrath. Therefore this remains ever true. There is not only no gain above Christ, but all

gain is loss and damage, if we do not have Him. He that has Him, has all things in abundance.

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### APRIL THE TWENTY-SEVENTH.

“O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.”—Ps. xxii. 3. “Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.”—Ps. xxviii. 1. “My soul is also sore vexed: but thou, O Lord, how long?”—Ps. vi. 3. “How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?”—Ps. xiii. 1.

**B**E not disappointed at the gracious God, though He deal with thee, as He has dealt with his dearest friends, whom He often allows to call and cry long without giving any token that He hears; so that they almost despair, and think themselves already as if in hell. Be not disappointed, though thou receive no answer to all thy prayers, though thou must ever call: Alas, how long? though it seem to thee that the Lord hath forgotten thee, and pays no attention to thy prayer. Lo! all the favourites of God have experienced the same thing before thee. No answer to thy fervent supplication is still an answer, which means: Wait, persevere, be silent, endure, wrestle, hope. At length thou wilt surely be able to say with David, who bewailed even more than thou, what he confessed, Ps. xiii. 6. I still hope in thy mercy; my heart rejoices that thou art so willing to help. I will sing unto the Lord because he hath dealt bountifully with me. However silent the Lord may

be now, and however much He may vex thee, he will yet speak as loudly and cheeringly. However full of complaints thine heart may now be, it will one day be as full of joy and triumph, when the Lord sees good to answer thee.

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#### APRIL THE TWENTY-EIGHTH.

"This I know of a truth, that he who serveth God and is comforted after temptation, and after chastisement, he findeth mercy\*."—TOBIT iii. 22. "I sought the Lord and he heard me, and delivered me from all my fears."—Ps. xxxiv. 4. "For he shall deliver the needy when he crieth; the poor also and him that hath no helper."—Ps. lxxii. 12.

**A**SK the men of old, ask all that have ever been in sorrow and temptation, in distress and fear, if the Lord has not comforted and blessed them, when they trusted firmly in Him, and continually called upon Him. What does Tobit, the sorely tried, say to thee? What says David the often tempted and sorely vexed champion of God? Ask him, and his psalms will answer thee, and assure thee that the Lord is faithful, kind, and gracious; that He hears and answers the prayer and the cry of the wretched and the forlorn, the tempted and the tried; that He saves and strengthens them: in short, that we can get into no condition, and fall into no depth, out of which the hand of the Lord, the Almighty and infinitely Good, is not able and willing to rescue us. Only the Prince of darkness, or thy short-sighted reason conjures up clouds before thine eyes; thy unquiet, turbulent heart raises up clouds of dust, and

\* German translation.—TRANS.

blinds thine eyes, so that thou seest not the rescuing hand which the Lord stretches forth to thee ; thy cowardice, the want of half thy will, hinders thee from taking hold of this hand, and holding thyself firm by it. If, however, thou dost this, giving no heed to Satan, and distrustful thoughts, and all the suggestions and insinuations of unbelief, O how soon, how gloriously wilt thou be saved, and praise the Lord !

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#### APRIL THE TWENTY-NINTH.

“Who coverest thyself with light as with a garment.”—Ps. civ. 2. “The light dwelleth with him.”—DANIEL ii. 22. “For God, who commanded the light to shine out of darkness, hath shined into our hearts.”—2 COR. iv. 6. “That was the true Light, which lighteth every man that cometh into the world.”—JOHN i. 9.

**T**HE creator of Light—from whom all light proceeds, because He is pure light, can alone speak light into our dark souls, when it is gloomy in us. In our spirits we are by nature what the world would be without the sun—without light. If Christ, the Sun of Righteousness do not arise in us, then all that is in us is nought but darkness death, and cold unfruitfulness, and dislike to all good. Just, then, as the sun without must rise afresh every day, and illumine every day, if it is not to remain buried in eternal night ; so must Christ, the morning star, rise anew in us every morning, and illumine us the whole day ; and inasmuch as in the Christian there can be no night more—for we are children of the day, the night is past—He must be to us by night as well

as by day, our Sun, our light and life. Ask thyself each morning when the light of day dawns, if the Morning-star be risen in thine heart. Ask thyself each night, if even the night be light about thee, if the Lord be thy light, or whether thou art not walking in the shadow of death, like the children of the night.

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### APRIL THE THIRTIETH.

"I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—JOHN xv. 5. "My well-beloved hath a vineyard in a very fruitful hill. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"—ISAIAH v. 1—4.

**H**OLIEST mystery of closest union between the soul and Christ its head! Yes, what more couldst thou have done to thy vineyard! Thou in us and we in thee! Couldst thou come closer to us? Should not divine fruits be looked for on the branches, when the vine is divine? Must thou not chide, when, notwithstanding all that thou hast done, and art doing for us, thou must still see in us no fruits, no grapes, but only wild grapes? Beloved! consider yourselves, what sort of branches ye are! Where are the grapes? Where are the fruits? Gal. v. 22—24. If you do not find these, you must indeed be destitute of the true union and communion with the vine, you cannot possibly be in Christ. If you still find

the wild grapes, Gal. v. 19—21, or even any of them in you, it is evident that you have never seen or known the vine ; for ye walk according to the flesh, and not according to the spirit, in Belial, not in Christ. O let us then make use of this glorious mercy ! Is it then no mercy that He is willing to be our vine, to unite us to Him as branches, and bear fruit in and through us ? Were He to demand the fruits from us, without Himself being in us, or without allowing us to be in Him, we should surely be hopelessly lost. But now we have no excuse, if we do not abide in Him.

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### MAY THE FIRST.

“I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye.”—Ps. xxxii. 8. “I taught Ephraim also to go, taking them by their arms.”—HOSEA xi. 3. “Teach me thy way, O Lord.”—Ps. xxvii. 11. “Lead me in thy truth, and teach me.”—Ps. xxv. 5. “For thy name’s sake lead me, and guide me.”—Ps. xxxi. 3.

**W**ITHOUT a guide, who shall find the way to our hidden, unknown, unseen, native country ? Self-guidance is deceitful. Human guidance is not to be altogether rejected ; nevertheless it cannot be altogether depended upon. One that is wise, pious, and experienced in the ways of God, can indeed show thee the way, and guide thee ; but if thou stop short with him, thou wilt never reach the Lord ; and if, notwithstanding all the good counsel, and all the guidance of good men, thou hast not the Lord Himself and

His Spirit to be thy guide, and to lead thee by the hand, and dost not cleave with all steadfastness to Him, and follow Him conscientiously, thou wilt never arrive at the goal. The Lord is so kind, and ready too, that He proffers Himself to thee, and gives the precious promise, Ps. xxxii. 8 ; Hosea xi. 3. He is willing to show thee the way which thou shouldst walk, to lead thee with His eye, to take thee by the hand, and guide thee, that thou mayest walk securely. Wilt thou not take hold of this gentle, unerring hand, nor look at this eye, which so kindly would guide thee ? But how can I understand the motions of His eye ? thou askest. He beckons to thee from within not from without. If thine eye be pure, upright, single, and not double-visioned ; if thou delightest to go into thine heart, and learnest to question the Lord in prayer, thou wilt likewise learn to observe and to understand His beckonings ; thou wilt feel His hand, and experience what He promises ; His eye will beckon to thee so mightily, His hidden hand will grasp thee so powerfully, and lead, and guide thee, as a father leads, lifts, and carries his child, and never lets it out of his sight, never out of his hand. But this peculiar guidance demands also a peculiar fidelity in the inner life, a watchful eye, a heart ever collected, and ever fixed upon the Lord ; otherwise we overlook the beckonings of His eye, and feel not His guiding hand.

## MAY THE SECOND.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living.”—ROM. xiv. 9. “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body.”—2 COR. iv. 10.

**L**ET the sufferings, the death, and the merits of Jesus be not only in thy mouth, but also in thine heart. The crucified and risen One will, and must be thy Lord ; that is, thou must not merely say to Him, Lord, Lord ! but thou must confess Him as thy Lord, follow Him, and give thyself up to Him with thy whole heart, letting Him rule and govern in thine heart, mind, and life. He died for thee in order that He might live for thee. He gave His life for thee, that thou mightest also give thy life for Him, and live no more to thyself but to Him. Such is the meaning of always bearing about in the body the dying of the Lord Jesus. It must be manifest in thee, in thy mind, and in thy conversation, that Christ died and rose for thee. It must be evident that thou no longer belongest to thyself, but art the property of Jesus ; that in nothing dost thou direct thyself according to thyself and thine own will, but altogether according to Christ. Thus shall His death and merits be manifest in thee, and thus shalt thou glorify thy Saviour in body and spirit.



## MAY THE THIRD.

"In my distress I called upon the Lord."—Ps. xviii. 6.  
"Thou, which hast shown me great and sore troubles, shalt quicken me again."—Ps. lxxi. 20. "I called upon the Lord in distress: the Lord answered me and set me in a large place."—Ps. cxviii. 5.

**W**HATEVER may distress or annoy, the Lord hath allowed it to come upon thee for no other reason than in order to teach thee to pray and believe, and to call thee to Himself. Each fear and pain is a messenger of God, saying to thee: Now is just the time to turn to thy Saviour with thy whole heart. If it be thy sins that distress thee, may this fear be to thee a letter from heaven, which is sealed however; open it and break the seal; by continuing prayer, thou mayest break it; and then thou shalt read what is written therein by God's hand, Isaiah i. 5—19. Be it great suffering, or any other distress, it is a memorandum from the Lord, saying to thee: Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, Ps. l. 15. The Lord distresses no human soul without reason, but only from love, driving it to Himself with the rod, because it will not usually allow itself to be drawn by love; forcing and compelling it, as it were, by violence to seek His face, and receive aid. Could the men of old comfort themselves in their distress, and find the face of God? How much more shall we, now that the bosom of God is opened so wide to us, in Christ who came into

this world for the sake of the miserable and the distressed? He it is who repels no one that comes to Him, who himself calls to all and kindly entreats : "Come unto me all ye that labour," &c.

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### MAY THE FOURTH.

"The Lord is nigh unto all them that call upon him to all that call upon him in truth."—Ps. cxlv. 18. Thou drewest near in the day that I called upon thee ; thou saidst, Fear not \*.'—Lam. iii. 57.

**I**F there be any one whom this thought, this truth, that God and Christ are near to him as often as he calls upon them in truth, does not awaken and animate, what *will* animate him? What has there been sadder for man, since Adam was cast out from the presence of God, and expelled from Eden, and the Cherub, with the flaming sword placed before the gate of Paradise? What has there been sadder since Christ was withdrawn in a cloud from the presence of His disciples, and the eyes of all the dwellers upon earth? What is sadder for us than this withdrawal of the visible God from the earth? Our only consolation therefore is that God and Christ are still near, can be found and felt near and enjoyed in spirit, if we are only truly anxious ; seeking them continually, tearing body, soul, and spirit away from all else, and in love and faith transporting ourselves into their invisible pre-

\* German Translation : Draw nigh to me when I call on thee, and say, Fear not.—TRANS.

sence. When we seek Him and His face, the Lord will surely not terrify us, nor appear terrible to us, but will say to us, as Jeremiah entreated Him : Fear not, my child ! draw nigh to me, and I will draw nigh to thee. O how graciously He receives the returning children of men ! How His heart yearns for us ! Let him who desires to have real joy, and to taste the highest joy that any man upon earth can have, seek the presence of God and of Jesus Christ. Greater bliss cannot be imagined upon earth, than to have Him near.

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### MAY THE FIFTH.

“ Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us. I in them and thou in me. That the love wherewith thou hast loved me may be in them, and I in them.”—JOHN xvii. 20—26. “ Christ in you the hope of glory.”—COL. i. 27.

CHRIST has established a communion and a union, like to which no other can exist in heaven or on earth. The Father in Him, He in the Father and in us ; we in Him and in the Father—what does this mean ? Who shall explain this ? who comprehends this ? We shall certainly not do so, because we cannot. But to be, and to abide in Him is what we shall do. We must share, enjoy, and hold fast all that He desires to be to us and in us. What is that ? All

that He is and has is ours, because He is altogether ours. As no one can ascend into heaven, and measure its height, so no one can fathom the depth of this mystery. Do not trouble thyself with it. Cast thyself only into it with all that thou art and hast, and abide and live therein. But is it then for every one? For thee also? If thou believe: then it is prayed for by Him for thee; thou art like Peter and John, a partaker and heir; for He prayed for all that through the word of the Apostles should believe in Him. If thou believe now, thou mayest have it. But if thou hast nothing of it, if thy heart lives empty, without Christ, and without His inward communion; then thou dost not believe; then thou hast only the little word *Believe* in thy mouth, but not the power of faith in thine heart. He that believes has all that Christ has promised to faith—at least in earnest and in germ. If we believe in Him, we have Him; if we have Him not, then we do not believe in Him.

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#### MAY THE SIXTH.

“My beloved is mine, and I am his.”—SONG OF SOL. ii. 16 and vi. 2. “None of us liveth to himself. For whether we live, we live unto the Lord.”—ROM. xiv. 7, 8.

**I**F He be in us and ours, it follows naturally that we must be in Him and His. There is no real communion, where everything is not mutually shared. Selfishness, self-seeking, and self-love

destroy all communion. He that desires to have Christ, to enjoy Him fully, and to partake of His merits, His grace, His indwelling power, and His coming glory, in short, of Christ altogether, must likewise be altogether the Saviour's, must devote himself to Him without reserve or exception, and must continue so devoted in life and in death, in joy and in sorrow, without again withdrawing himself. Many boast of Christ and His merits ; many accept Christ ; but they do not give themselves up for Christ ; they keep themselves back for themselves. Christ must not divide, must give Himself entire to them, must give them all ; but they divide, and shamefully truly ; they give Him words, tongue, and outward show, but leave their hearts clinging to the world, to sin, and to themselves. These are Christians only by designation ; they have the name of Christians ; a notion of the merits and communion of Christ ; but Christ they do not have. They will not be partakers of Christ in eternity, as long as they do not surrender themselves wholly to Him.

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#### MAY THE SEVENTH.

“When I sit in darkness, the Lord shall be a light unto me.”—MICAH vii. 8. “Light is sown for the righteous, and gladness for the upright in heart.”—Ps. xcvii. 11.

**H**ERE under the moon the battle between light and darkness goes on within us as without us. How clearly illumined soever thou

mayest be, thou must nevertheless again pass through dark nights and deep glooms. It will sometimes grow as dark and gloomy before thy spirit's eye, as if the sun, the moon, and the stars were extinguished in the heaven of thy soul, as if they would never shine again ; as if thou wert buried in everlasting night, and wouldst never more see one ray of light. Thy Sun—the presence of the Lord—will be as much hidden from thee as if it had never shone upon thee ; so much so that thou wilt be tormented with doubt whether it was not all dream and delusion, and no day ever was in thy soul. There is no light, thou hast deceived thyself—the tempter will say. But then thou must persist, and believe in the invisible light, as if thou sawest it. It will soon be otherwise. Every night is again swallowed up by day. The sun cannot always continue set ; when the hour comes he must again rise and pursue his path. If thou wilt not make thyself a sun and a light even in the dark ; if thou preferrest to trust to the Lord and to persevere, He will be to thee a light in darkness, will guide thee with a hidden hand, and make light and joy again arise upon thee, as soon as it is time. When therefore sufferings dim the heaven of thy soul, and thou dost not see the sun ; when thou dost not see even a single star ; still believe and doubt not that the sun and the stars are and ever will be in the heavens, even though they are hidden from thy sight by clouds. They are in the same place whether thou see them or not. A good sailor

knows where he is, where the sun and where the stars are, even when storm and clouds cover the sky. He steers his course by them just as much as if he saw them in a clear sky. Christ is the same, even when thou dost not see nor feel Him. The hand of the Lord is still above thee, even though it be hidden from thy sight.

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### MAY THE EIGHTH.

“My soul trusteth in thee: yea in the shadow of thy wings will I make my refuge, until these calamities be over-past. I will cry unto God most high; unto God that performeth all things for me.”—Ps. lvii. 1, 2.

**H**E that, upon reading through the whole of this Psalm, finds himself at all in the same, or in a similar condition with David, when he was pursued by Saul, and fled into the cave, Sam. xvii. 1; he that is bowed down by any temptation or sorrow, will do well to take the same plan as David did: to flee and place himself under the shadow of the wings of the Lord, there to remain quiet and secure till the storm blow past. Where shall we find the shadow of His wings? where does He spread them out over us? where does he cover us with His defence? In every place where we seek Him; where we call upon Him; where our hearts yearn for Him. In the midst of the furnace, and in the heat of distress, He will be coolness and refreshment to us, if we do not run away somewhere else, but seek Him in the very place, in which He visits us with distress, namely, in our hearts. for there He will

assuredly be found. In trouble I am with thee, said He. He is never nearer to us, He is never easier to find, than when He visits us with suffering. If we fall into the teeth of men, so that they pierce, smite, and rend us with darts and arrows, and the sharp swords of their tongues; there remains no other resource for us, but straightway to look up to Him that sends them upon us. He cannot be far away. They are only instruments in His hand. The hand must be as near us as the instrument, inasmuch as it leads and guides it. He that begins the sorrow, will also be able to bring it to an end. Meantime His shadow is sufficient for thee.

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### MAY THE NINTH.

“I will not leave you comfortless: I will come to you.”  
—JOHN xiv. 18. “I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father.”—JOHN xiv. 28.

**W**HAT sacred and glorious promises the Saviour hath bequeathed to us! How affectionately, kindly, and consolingly He addresses His children, when He speaks to them of the withdrawal of His visible presence! Blessed is the believing heart that takes the Saviour at His word, and rejoices and comforts itself with His invisible presence and nearness, and adheres thereto, just as if it saw Him. Could He withdraw Himself from such a child-like disposition, and not keep His precious word,—He who was at



all times so much delighted, when He saw even but as much faith in His word, as a grain of mustard seed? Did He so much as rejoice, when people received from Him in faith temporal aid, such as the healing of their bodily members; and shall He not much more have heavenly joy, when we lay hold, not only of His gifts, but of Himself in faith, when we take Him at His word: I WILL NOT LEAVE YOU COMFORTLESS: I WILL COME TO YOU? when we take this promise not only as words, but as truth, and preserve it. He that takes His word so, has Him—Himself.

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### MAY THE TENTH.

“In my Father’s house are many mansions. I go to prepare a place for you. I will come again and receive you unto myself; that where I am there ye may be also.”  
—JOHN xiv. 2, 3.

**O** WORD of comfort for all the suffering and comfortless ones upon earth! He that receives thee in faith must rejoice in suffering, be comforted in the most comfortless condition, and be content amid discontentment. Only the Son of God, the Son of eternal love can comfort in this manner. Such promises of everlasting life—who can give them to us? who can fulfil them? Therefore thou alone shalt have our whole hearts; thou place-preparer; thou architect of the heavenly mansions; thou messenger of the Father, who wilt thyself come for us, and lead us into thy crystal, diamond palaces. When the poor weak

heart thinks ; where thou art, I shall also be ! and as thou art, so glorious, so blessed, so lofty ! I shall likewise become ; when the heart grasps this word in all its extent, in its height, and in its depth, it almost faints with blessed glorious hope. Why dost Thou desire to have us with Thee, so near—to have us ever with Thee ? What pleases Thee so much in us ? What sort of pleasure do we give Thee ? Shall we heighten Thy bliss ? Yes ; we shall be objects for Thy love—objects on which it may love its fill ; for no creature so much requires Thy love and favour, as we poor weak sinners. Who can look at the heavens, without thinking of Thee and Thy heavenly promises—without rapturously rejoicing in this promise ! Heaven, our Father's house ! home of the disciples of Jesus ! how fair thou art when the words of Jesus transform Thee for us ! when we think of the mansions which His hand is preparing in the heavens for us. With this view, who can look his fill at thee—even from without ? What must it be within !

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#### MAY THE ELEVENTH.

“Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith, &c.”—HEB. x. 19—22. Compare HEB. vi. 19, 20.

**Y**ES, he that is sprinkled with the blood of Christ, may now with joy, that is, with glad child-like confidence, enter in spirit into the holiest

of all, into communion with God, here now, and in heaven hereafter. For this end there stands a new and living way open to us, which Christ hath opened for us through His sufferings, death, resurrection, and ascension. He has paved the way ; He has entered before us as our forerunner, and has not only left the way and the door open to us, but is willing Himself to be the way and the door ; is willing to draw us after Him by the threefold, durable cord of love, faith, and hope. If we hold fast by it, and do not let the cord out of our hands, He will certainly draw us after Him by the new and living way. How beautifully Paul expresses himself, when he calls the way *living*. Why so ? Is not Christ Himself the way ? John xiv. 6. Is He not living ? Is He not the way, and the truth, and the life ? Is He not likewise new ? Where is there to be found, either before or after Him, a way to heaven, to the Father ? Friend, forsake the old ways of the world and of sin, and choose for thyself this new and living way. How good walking it is upon a new way ! and how easy upon a living way, which is called *living*, simply because it gives life to the travellers even, strengthens them, and, when they fall, again helps them up ; when they are weary, gives them new strength ; when they turn aside, or go astray, sets them right, and brings them back—which is all to all that walk upon it. What a way ! Where is there a way like this way ? And so few walk upon it !

## MAY THE TWELFTH.

“God is gone up with a shout, and the Lord with the sound of a trumpet.”—Ps. xlvii. 5. “When he ascended up on high, he led captivity captive, and gave gifts unto men. He that descended is the same also that ascended up far above all heavens, that he might fill (or fulfil) all things.”—EPH. iv. 8—10. “He hath made us sit together in heavenly places in Christ Jesus.”—EPH. ii. 6.

**T**HE ascension of Jesus filled everything, heaven and earth, with great joy. It was the triumph over all enemies ; for He, as the head of humanity, has ascended above all heavens ; but where the Head is, there must also the members be. He will draw them all after Him. The Head hath vanquished, and forced His way through ; the members cannot possibly remain behind. He hath led captive captivity, in which we were all captives of sin and the devil ; that is, all that imposed fetters upon man, that obstructed his course, and kept him back from God, Jesus has been obliged to vanquish, and take captive by His sufferings and death. He hath taken captive him that held us all captives ; He hath taken the prison-master and cast him into prison. If the prison-master sits captive, the prisoners are free. But He hath not only made us free from fetters and prison—not only accomplished pardon for sins ; but hath also given gifts, gifts of the Holy Ghost, that we may not again allow ourselves to be taken captive, but may be able to overcome Satan, and evil desires, that would always again take us captive. He hath won and presented to us strength and wings, that we may be able to

mount up to Him into the Heavenly, and transport ourselves from the visible to the invisible, to His kingdom, to His presence, to heaven.

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### MAY THE THIRTEENTH.

“And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”—LUKE xxiv. 50, 51.

**F**OR the last time the Son of man walked with His disciples upon earth, and to His beloved Bethany. There it was appointed that He should visibly leave this earth, in order that He might invisibly come very near to them. For the last time He lifted up His blessed hands ; alas ! the pierced hands, over His disciples, to bless them. Happy disciples, who beheld with your eyes these blessed hands over you ! What a benediction that must have been ! But did it avail only for you, and not likewise for all the faithful of coming ages ? as does his blessed prayer, John xvii. 20. O surely it still avails ! I place myself, O Lord, among thy disciples just as if I saw thee lift thy pierced hands up over me, as if thou stoodest even to-day before my eyes, and pouredst forth thy heavenly blessings over me and over us all, that love thy name, and hope in thee and thy mercy. And I know of a surety that thou blessest, even now, every time that thou art believed in with a living faith, no less than thou didst then when thou wert seen. For it is thy

delight to bless, and, moreover, thou art sent to us by the Father, to bless us, Acts iii. 26. With blessing didst thou ascend from earth to heaven, with blessing thou surely lookest down upon us at all times, as often as we look up to thee believingly, entreatingly, and longingly.

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### MAY THE FOURTEENTH.

"[Christ is entered] into heaven itself, now to appear in the presence of God for us."—HEB. ix. 24. "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing that he ever liveth to make intercession for them."—HEB. vii. 25. "We have an advocate with the Father, Jesus Christ the righteous."—1 JOHN ii. 1.

**H**OW delightful and consoling ! He hath *not* left us, nor withdrawn Himself from us by His departure to the Father ; but, for us, and for our sakes He went away, for us and for our sakes He is there. We have an accuser there, a foe, that day and night speaks against us, that exhibits all our errors and transgressions in the darkest light, and calls forth God's justice and vengeance upon us—Rev. xii. 10. Moreover he likewise slanders us.—Job i. 9 ; Zech. iii. 1. How fortunate it is, therefore, that we have likewise a friend, an advocate, and mediator there, and that, too, such a one that all our enemies and accusers must be silent before Him, because He hath vanquished them all. Wherefore He says, It is expedient for you that I go away. Yea, truly it is expedient, O Lord, that we should have

Thee there, and yet also here ! When we approach God in prayer, we must never forget that there is One already standing in our behalf before the presence of God ; One that ever lives, never slumbers nor sleeps, but always intercedes for us, and can, and will at all times procure salvation for all those that approach God. Heart-elevating thought ! never forsake me ! The Lord can save to the uttermost ! The Lord ever pleads for me. The Lord lifts up his pierced hands for me before the throne of the Father. The Lord is there only for me, to represent me.

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#### MAY THE FIFTEENTH.

“He was taken up ; and a cloud received him out of their sight.”—Acts i. 9. He was parted from them, and carried up into heaven. And they worshipped him.”—LUKE xxiv. 51, 52.

**T**HE disciples saw Him, bleeding and dying, bend His head upon the cross ; they saw Him buried, and His sepulchre sealed. Then, too, was their faith all buried, and how hard would it have been for them to believe, had even an angel told them there, that this same Jesus, in whom there was now no trace of life, would yet ascend to heaven in the clouds before their eyes ! And behold ! hard as that was to believe, it did happen ! Small and weak as was the faith of the disciples of Jesus at that time, their joy and adoration were afterwards proportionally great, when they saw—saw with their eyes—that which was hard to be-

lieve. Thus it is with all God's promises, thus it is with ourselves : we, who now wander in the dust, must believe that we shall one day shine as the stars, that we shall see Him as He is, and be like to Him. Unbelievable as this may seem, it will, nevertheless, be accomplished. What the Lord promises, that He will surely perform, and more also. All shall come to pass, and our boldest expectations be far exceeded. We shall stand abashed, as did the disciples, and yet rejoice that the Lord is greater, and more faithful and true, than our weak faith could have imagined Him. How small Jesus was in the manger ! how poor ! how insignificant ! Afterwards on the cross, how bruised ! how despised ! how rejected ! how powerless ! how humbled ! and soon after on the day of the Ascension, how great ! how glorious ! how mighty ! how far above all ! Then His disciples worshipped Him. I believe it. I should have done so then too. But in the stable ? on the cross ? where all fled from Him, where all blasphemed Him ?

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#### MAY THE SIXTEENTH.

"Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also."—Ps. lxxviii. 19. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."  
—EPH. i. 3.

**H**E hath ascended to the Father, to take possession of that which He hath won, through



His suffering and death, and His obedience even unto the death of the cross ; not only, however, to be crowned with glory and honour, but above all to take possession of the gifts and graces, the blessings and riches, which He hath won for the earth, and for man, and to pour them out upon the redeemed. He did not enter into heaven in order to rest from His toil and labour, much less to take vengeance upon the godless men, that on the earth despised and crucified Him ; but to overwhelm them with mercies and benefits, and to draw them to Him, for their own salvation. The glory and honour which He enjoys upon God's throne, great and infinite though they be, are nevertheless not great enough to prevent Him from still looking down upon us, worms in the dust. Nay, He continues in everlasting union with His disciples upon earth ; He stretches out His hand to us, full of gifts and mercies, down from the high heaven, and fills us with blessing and healing, as often as we lift up our hearts and hands to Him. He stretches out His hand to us, down into our depth, in order to lift us up from the slime of the earth into His kingdom of light. He will not rest, until we are all with Him, and until we possess and enjoy all those gifts which He hath won for us,—for the future life, as well as for the present. We must have all that He has. Thus the Father blesses us in the Son.

## MAY THE SEVENTEENTH.

"[The Lord] sat on the right hand of God."—MARK xvi. 19. "Who is he that condemneth? It is Christ that died,—who is even at the right hand of God."—ROM. viii. 34. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."—HEB. viii. 1. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—ACTS v. 31.

STEPHEN saw Him sitting there, Acts vii. 55, and whosoever rises to Him in spirit, and pleads earnestly and believingly with Him, will learn that His right hand helps mightily, Ps. xx. 6, that His right hand is full of righteousness, Ps. xlviii. 10, that the right hand of the Most High can change all things,\* Ps. lxxvii. 10, that strong is His hand, and high is His right hand, Ps. lxxxix. 13. What the meaning of sitting at the right hand of God is, the Saviour Himself explained to us when He said: All power is given unto me in heaven and in earth. He rules, He is the King of kings and the Lord of lords, the All-powerful—and yet our friend, our brother, our advocate, our high priest, and our Saviour who takes charge of the least, as if he were the greatest. As High Priest, He carries us all on His heart, not merely on His breastplate, as Aaron carried the children of Israel; but engraven on His heart and hands. With equal power and might, love and kindness, He rules over all, and is mindful of all that believe in Him, and trust in Him. No human heart can grasp the blessedness and the

\* German Translation.—TRANS.

mercy that lies in the fact, that Jesus, a man like ourselves, our kinsman, and God over all, is our Prince and Saviour; who does not employ His power and greatness to ruin and destroy, but to give repentance and forgiveness of sins to those that ask them of Him.

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### MAY THE EIGHTEENTH.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth.”—COL. iii. 1, 2.

**L**ET him that believes that Christ has ascended into heaven for him, and there sits for him at the right hand of God, representing him, pleading for him, and remembering him, show his faith by a heavenly mind, and a conversation in heaven. Where thy treasure is, there let thine heart be also. Is Christ at the right hand of God thy treasure, and everlasting inheritance? then let thy heart also be and walk more with Him there, than upon earth, where thy feet walk. But so long as thou still seekest the earthly more than the heavenly, and endeavourest after transient more than eternal things; or cleavest with thy whole heart to honour and distinction among men, and takest the desire and pleasure of the flesh for thy heaven, so long dost thou deceive thyself, and thy faith in Christ is a mere illusion. A loving faith in Him that is raised up to the right hand of God. does not allow us to cleave to

the base earth, but raises us up to Him in whom we believe. If Christ in heaven be thy Head and Saviour, then must thou, as a member of Him, be likewise with Him. If, with body and soul thou art altogether here below upon earth, the member is far separated from the Head ; and how can a divided limb enjoy the beneficent influences of the head ? Thou canst not believe in Him nor cleave to Him, without in spirit being near Him and with Him, without raising thyself up to Him. Yes, the heart of a true Christian is not at home here ; it is with its Saviour in heaven.

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### MAY THE NINETEENTH.

“ A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.”  
—EZEK. xxxvi. 26 : Compare xi. 19.

**I**F there is a defect in a man, (and who is there without defects ?) it is in his heart. The hearts of men, or their deeds and efforts, are evil from their youth up. They are susceptible to all evil, soft to receive all evil impressions with the rapidity of lightning ; but for God and divine things usually as hard and unfeeling as stone. Who can soften this hardness, and crush this stone ? The Lord hath promised to do so ; He is faithful and will also perform it. Only carry thy heart assiduously to Him ; expose thyself properly to the warming and softening influences of the fire

of His love, in heart-felt, fervent prayer ; and thy heart will and must change. All things change when they approach the fire ; they melt, soften, or harden ; are cleansed, purified, beautified, or consumed. The Lord is a consuming fire ; if thou sink thyself in Him, as the goldsmith holds his gold in the fire, what is hard, must become soft ; what is impure, pure ; what is evil must be devoured. No man can urge the plea of a weak or hard heart, which he has received by nature, since the Lord has so clearly and distinctly promised to give us a new heart and a new spirit ; to take away our stony heart, and give us a heart of flesh, soft and susceptible to all His impressions and influences. He will surely give to thee, if thou wilt allow Him to give. He will take all away, if thou allow Him to take it.

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#### MAY THE TWENTIETH.

“My spirit shall not always strive with man, for that he also is flesh.”—GEN. vi. 3. “Thy spirit is good ; lead me into the land of uprightness.”—PS. cxliii. 10. “Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you.”—ROM. viii. 9.

**T**HE Spirit of God worketh therefore in all men, even in the most godless, just as in the first world, with which He laboured so long, and which He tried to set right again by means of inward and outward chastisement and punishment ; until at last it entirely withstood Him, and gave no more heed to Him. And then He de-

stroyed it all by a flood. When, therefore, a man no longer listens to the Spirit of God, he becomes altogether flesh, and an animal-man. What a mercy it is, therefore, that the holy and pure Spirit of God is willing thus to interfere with fallen men ! and if it does not cease to punish and chastise even wicked men, in order to save them, what will it do for those that weep, sigh, and pray for it day and night ? With what joy will it work in them ! with what patience and love will it carry and guide them ! Prove thyself, therefore, and see whether thou be in the flesh or in the spirit ; whether God's Spirit be working, not only on thee, as it does upon the wicked world, but whether it be dwelling in thee ; whether thou be following Him, and allowing thyself to be guided by Him in the straight path of truth and piety ; or whether thou be grieving Him, and giving more heed to the flesh than to Him. In the latter case thou art in danger of losing Him altogether, and of becoming altogether fleshly and animal.

## MAY THE TWENTY-FIRST.

"All power is given unto me in heaven and in earth."  
 —MATT. xxviii. 18. "The Lord hath prepared his throne  
 in the heavens; and his kingdom ruleth over all."—Ps.  
 ciii. 19. "The eyes of the Lord run too and fro through-  
 out the whole earth, to show himself strong in the behalf  
 of them whose heart is perfect toward him."—2 CHRON.  
 xvi. 19. "Unto thee lift I up mine eyes, O thou that  
 dwellest in the heavens."—Ps. cxliii. 1.

**W**HEN we take this along with all those pre-  
 cious promises which the Saviour gave us  
 before His Ascension into heaven, our consolation  
 and our joy are complete. His love and faithful-  
 ness, His mercy and grace, are infinite, as we know  
 from all His promises; so likewise are also His  
 power, and greatness, His might and sovereignty.  
 No doubt as to whether He is able, ought to find  
 a place with us, any more than as to whether He  
 is willing. He is the All sufficient, All powerful,  
 Almighty, All ruling love and goodness. Who is  
 like to Him? Who can be against us, when He  
 is for us. Who can withstand Him? Who can  
 curse us, when He blesses? And though He is  
 highly exalted above all, He nevertheless regards  
 the worm in the dust; wherefore should He not  
 likewise look down upon His faithful worshippers,  
 upon pious hearts, that cost Him His blood?  
 How can He that overlooks nothing, overlook  
 those that longingly look up to Him, and trust to  
 Him with their whole hearts? O heart! be but  
 altogether, altogether directed to Him; His eye  
 does not pass thee over, nor overlook thee. And  
 when the eye of almighty love looks upon thee,  
 what dost thou fear?

## MAY THE TWENTY-SECOND.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, &c.”—Acts ii. 1—4.

**W**HAT an effect the united prayer of the faithful had on this occasion! Must it not at all times have the same effect when it takes place with the same confidence in the divine promise, that is given for all worshippers? O surely no prayer from the heart is left without a Pentecost blessing; no worshipper prays in spirit and in faith, without being filled with the Holy Ghost, and the fire of the love of God. No one ever comes back empty from prayer, provided his prayer deserves the name. Every day a day of Pentecost is possible for thee, if thou pray every day ardently and fervently for the Holy Spirit. If thou art not filled with thyself; if thou art emptied of thine own spirit, and thy heart cries in spirit to heaven, as a dry land for rain, the Holy Ghost will surely not let thy heart go empty. But when the heart is full of its own spirit, the Holy Spirit cannot enter; for its own spirit is an unclean spirit, and what communion hath light with darkness?



## MAY THE TWENTY-THIRD.

"The Spirit itself beareth witness with our spirit that we are the children of God."—ROM. viii. 16. "The Spirit searcheth all things, yea, the deep things of God. The things of God knoweth no man, but the Spirit of God."—1 COR. ii. 10, 11. "Cast me not away from thy presence; and take not thy holy spirit from me."—PS. li. 11.

**W**E read indeed all the truth of God in the scripture, and know, when we have read or heard God's word, what God hath promised to us. But as to whether God means exactly thee and me, or desires to give and has given this promise to thee and me, our spirits are usually in doubt; and we cannot possess a living and unwavering faith till we feel a divine testimony thereof in our hearts. God knows how it is with the faith of those that believe in the mere outward word, without the inward witness of the Holy Spirit; that have only a historic faith, that is, merely deem the thing true, and adopt it, without feeling in their hearts the gracious workings of the Holy Spirit. It is impossible for such a faith to bring salvation, inasmuch as it does not new-create the old man, and does not truly unite the heart with Christ. But when the Spirit of God witnesses with my spirit, that is, testifies and seals in my heart what is written in the outward word, then I know, not only what is written in the Bible, but also what is written in God's heart for me, yes for me alone; for the Spirit of God searcheth the deep things of God that are hidden from me, and testifies of them to me. But this witness of the

Spirit, once obtained, must not be lost again. If the Spirit of God testified to me yesterday, Thou art a child of God ; I would fain know to-day likewise, how I stand with God, and whether He has any fault to find with me, otherwise I cannot be at rest. Therefore it is said, 1 John v. 10 : He that believeth on the Son of God *hath* the witness in himself, not merely hath once *had* it. Therefore David prays : Take not Thy Holy Spirit from me. Leave it continually with me, to testify to me daily, and assure me daily of Thy grace and mercy. If any one abide in Christ, Christ, and, therefore, also His Spirit, abide in him ; according as Christ hath promised, John xiv. 16, 17, that he may abide with you FOR EVER ; for He will *dwell* in you, and will be *in you*.

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#### MAY THE TWENTY-FOURTH.

“ As the hart panteth after the water brooks, so panteth my soul after thee, O God.”—Ps. xlii. 1. “ Thou shalt smite the rock, and there shall come water out of it, that the people may drink.”—Exod. xvii. 16. “ They thirsted not when he led them through the deserts : he caused the waters to flow out of the rock for them.”—Is. xlvi. 21. “ That rock was Christ.”—1 COR. x. 4.

**H**E that cannot satisfy himself with the lukewarm water of mere knowledge ; that is tired of the porous wells of insipid world-wisdom ; that thirsts after fresh living-water, as the hart in the drought ; that knows the rock from which the water of life flows ; that understands the smiting of the rock, will find water enough flowing in the

dry waste of this life ; so that he, and his people, his children, his friends, and his relatives may have to drink. Did the Lord so richly provide water for His people in the desert, that, during the forty years they remained in the desert, they were not allowed to suffer thirst ? Must a rock give forth water for His people ! Was this rock not a type of Christ ? was it not, as Paul says, Christ Himself ? Yes, my beloved, we have this living Rock among us, and in us. He that believeth on Him, out of his belly shall flow rivers of living water, John vii. 37. This rock gives forth in abundance water for all the thirsty hearts of all the nations of the earth. As often as we knock at His heart with the rod of believing fervent prayer, the stream of life—spirit and ointment, peace and grace—flows out into our thirsty hearts, so that we want no good thing. He gives the Spirit without measure ! But shepherd and sheep, preacher and hearer, teacher and pupil, parents and children, body and soul, must languish and grow dry in the desert of this life; if they do not thirst and pant after this water, nor believe on the Rock, nor pray in faith, nor persevere in prayer, nor walk in the enjoyment thereof. Listen to this, thou that art to teach others, that art to educate and guide others, or impart and be something to them. Receive first thyself, pant for fresh water, smite the Rock, that water may flow out of it, and thy people, thy children, pupils, listeners, subordinates, or even thy heart may drink. It is the heart of Jesus, now opened in the New Testament, and His wounds, which are an open fountain, that

thou must smite with thy prayer; they are the spring of the living water. Jesus gives the spirit, John xvi. 13. In His name and at His entreaty, the Father sends it, John xiv. 16, 26. Give heed to this, that thou mayest not strike blows in the air with thy prayer, but mayest smite the right Rock, and in the right place, from which water will infallibly flow as often as thou smitest. Smite the Rock, that thine heart and thy people may drink.

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### MAY THE TWENTY-FIFTH.

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”—Rom. viii. 26. “Hereby we know that he abideth in us, by the spirit which he hath given us.”—1 JOHN iii. 24.

**H**E that hath a desire for prayer is certainly not without the Holy Spirit, and therefore not without Jesus. Where the spirit of prayer dwells, there Jesus and His Father dwell. It is a sure sign of the indwelling of God in a spirit, when one finds his chief joy in communing with God in spirit, and walking in the presence of Jesus, that is, in praying often. For prayer is not a mere murmuring and mumbling of the mouth, but the real sacred prayer is an unutterable, observe, an *unutterable* groan of the Spirit. As long as one can speak a great deal in prayer, there is much of self in it, a fire not altogether pure, perhaps even strange, unholy fire. But

when the Holy Spirit puts the coals in the censer of prayer, and throws incense thereon, then the sacred flame lifts us higher, and speech departs,—we can no longer find words—the heart and the spirit say more to God, without words, than the tongue can utter. We would by no means, however, reject spoken prayer. There is a time for everything. I will merely say that he who can only pray audibly, gives little, if any, scope to the Holy Spirit; he can do too much himself, to believe that he needs this divine representative.

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### MAY THE TWENTY-SIXTH.

“Ye shall know that I am in the midst of Israel.”—**JOEL** ii. 27. “Where two or three are gathered together in my name, there am I in the midst of them.”—**MATT.** xviii. 20.

**Y**ES, we can know that He is in the midst of us, whether two or two thousand be gathered together in His name. We can know this, even though the whole world not only does not believe it, but rejects and blasphemes it as fanaticism. We can know—ye all know—ye that love the Saviour with your whole hearts. God hath said: Ye shall know that I am in the midst of you. It must, therefore, be possible, and knowable. And that it really does happen, he alone knows that experiences it; for it lies in the heart and is incapable of being communicated. It must also continue therein. O, if we would only, on every

occasion when we meet, give the Saviour the pleasure of allowing Him to make His presence felt among us ! Did we, on all occasions, when we are together, thus stand in His name, in living faith and fervent love to His name, He would surely never fail ; He does not fail in any case ; He never fails ; He cannot be absent from us—we fail to Him, we perceive Him not. But if we are gathered together in Spirit, turned wholly to Him, longing only for Him, we shall surely perceive His presence, which is ever near. Do not body and soul live and rejoice in the living God, when He makes His presence felt ? Are not all things living, strong, anointed, and beautiful, when He makes Himself felt in the midst of us ? Is not everything dead, cold, dark, and unenjoyable when He departs from the heart, and we do not have Him in and among us. Therefore let no one seek, in Christian assemblies, aught else but Him and His presence ; for every other desire is mere chaff, which the wind scattereth. The finest sermon, the best book, does not please us, and must not please us, if He be not found therein. **I AM IN THE MIDST OF YOU ! YE SHALL KNOW IT.** So it remains.

## MAY THE TWENTY-SEVENTH.

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses.”—Is. xliv. 3, 4. “I will give unto him that is athirst of the fountain of the water of life freely.”—Rev. xxi. 6. “Then will I sprinkle clean water upon you.”—Ex. xxxvi. 25.

**H**E that does not thirst, will not drink, even though water flow in abundance. So it is likewise in spiritual things. There is no lack of water, or of the outpouring of the spirit; according to the infallible promise of God, there can be no such lack; but there is a lack of thirsty souls. There is too much thirst for earthly things, for gold and showers of gold, for the filthy puddles of pleasure, and fleshly enjoyments; too much ravenousness for honour and consideration among men, for praise, fame, and the like; and whence shall the thirst for heavenly things, for the Pentecost shower, come. God can and will give His living water only to those that thirst for it; that, like a dry, droughty land, when it is dry in summer and all burnt with the heat of the sun, thirst for refreshment, for comfort, strength, and life from above, and cry day and night to heaven for them. He that is satiated with himself, cannot receive the spirit from God. He that does feel himself poor and dry, but does not pray, and wrestle, and persevere in prayer, will likewise not receive the Holy Spirit, at least not richly. And without spirit, thou art dead in sin. Therefore

thirst, pray, wrestle, and persevere, till the rain come ; till the fountain of living water open ; till the Saviour sprinkle His water of life upon thee ; till He pour out His spirit upon thee and thine offspring ; till thou and thine spring up and grow as the grass, and as willows by the water courses. So it is written, and so it must be fulfilled. What the Lord caused to be written in the Bible, that He can and will likewise perform. Believe, pray, wrestle.

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#### MAY THE TWENTY-EIGHTH.

“ I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.”—ZECH. xii. 10. “ Create in me a clean heart, O God ; and renew a right spirit within me.”—Ps. li. 10.

**T**O the house of David and the city of Jerusalem all the true disciples of Jesus belong. For Christ, and His Kingdom are the house of David, the New Jerusalem, and its citizens are the faithful, who seek only that which is above, who, like David, only supplicate and pray for a new and right spirit, and a pure heart. The Lord anticipates all our requests ; He hath put into our mouth all that we should demand of Him ; He will even give us the spirit of prayer itself, without which we cannot pray at all. So kind is the Lord, and yet our confidence in Him is so small and weak ! But for this very reason we should feel ourselves incessantly driven to beg for the spirit of grace and of supplications ; for grace



makes the heart firm and steadfast, and the spirit alone can give us life. All our misery arises from our want of spirituality ; the leanness of the soul, the sensual disposition, the emptiness of the heart,—how deeply should all these bow us down, and how mightily should they impel us to supplicate daily for the outpouring of the spirit of grace and of supplications ! For the Lord will give His spirit only if we ask it, and desire it with ravenous hunger. But most people begin every thing, even prayer, in their own spirit, as if they had no need of the spirit of God, they continue in their poverty and emptiness of spirit, maimed Christians, who know more than they will do, and see farther than they will go.

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### MAY THE TWENTY-NINTH.

“Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.”—MATT. xxviii. 19. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.”—1 JOHN v. 7.

**T**HANKS be to God, we are not commanded to fathom, or to explain the mystery of the Trinity,—for there we should come to a stand—but to, believe and enjoy it. We know enough of the Father of the Son, and of the Holy Spirit to enable us to be wholly blest. And what we do not know, would not, in our present circumstances, make us happier or better, though we knew it ; otherwise God, who is love, would not have concealed it

from us. Do not, therefore, rack thy brains about it, but give thine heart wholly to it, and love God, of whom all His words and works testify that He is love, and can only love for ever. How the Father loveth thee, poor child of man, in that He gave His son for thee! How the Son loveth thee, in that He gave Himself for thee! How the Holy Spirit loveth thee, in that He instructs thee as a mother, glorifies Jesus thy Saviour in thine heart, new-creates thee, and makes thee a child and heir of God. How comes it that the Father, and the Son desire to come to thee, and make their abode with thee? John xiv. 23. How hast thou deserved to be a temple of the Holy Spirit? 1 Cor. vi. 19. What hast thou given beforehand to the triune God, that thou shouldst be received by Him at baptism into His family, and made partaker of all the rights and claims of His children and heirs? Stand and worship; love, believe, hope, surrender thyself! The mystery is already, as far as thou understandest it, great enough; how wilt thou feel when thou shalt one day gaze into the infinite depths of His mercy and love?

## MAY THE THIRTIETH.

“The terrors of death are fallen upon me.”—Ps. lv. 5.  
“He also Himself likewise took part of the same ; that through death he might destroy him that hath the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage.”  
—HEB. ii. 14, 15.

JESUS, by His death, hath delivered us from eternal death, from the death of the soul, and therefore also from the fear of this death ; but the body must pay the wages of sin and must die. Therefore, although, when we believe in Christ with a true and living faith, we are sealed with His spirit and sure of everlasting life, inasmuch as the Lord says : He that believeth in me shall not die, but shall have everlasting life, and shall live, though he must die according to the body ; still there remains for us the passage through the valley of death ; and *that* hath caused fear and terror not only to the beloved David, but likewise to many great men, whose faith and piety no one could deny ; so that they were constrained to say : The terrors of death are fallen upon me. The Lord guides His people, and that too by ways that are beneficial to them ; for when He guides it must be so. Nothing can so well disclose all that is concealed in the depths of a cowardly, or stubborn heart as the fear of death ; and when these qualities cannot be brought to light by any other means, the Lord hunts them out with the fear of death ; and by that means exercises faith to the highest. For when death comes upon thee

with all its dark and powerful weapons of fear and anguish, thou wilt and must seek a Lord over death. Where is He to be found? In Christ. It must, therefore, only drive thee into the arms of the Life,—the Lord of life. *Let* thyself be driven thither, or flee thither of thyself, before thou art driven.

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### MAY THE THIRTY-FIRST.

“Give therefore thy servant an understanding heart.”—1 KINGS iii. 9. “Unite my heart to fear thy name.”—Ps. lxxxvi. 11. “Incline not my heart to any evil thing.”—Ps. cxli. 4. “I will give them an heart to know me that I am the Lord.”—JER. xxiv. 7.

**H**E that really and truly desires godliness and salvation does not trust to his own heart; for it is a rebellious and cowardly thing, inclined to evil from youth up, and therefore he prays for another heart. He that hath promised to make all things new, will most of all delight to renew and change the heart of man, because He desires the heart of man before all other things, and longs to take possession of it. He hath invited Himself, and promised to take up His abode in thine heart, John xiv. 23; only He cannot come into an old, corrupt heart, nor dwell therein. He must, therefore, set it right for Himself, like every one who is about to enter a habitation or house. Let this give thee courage, and strengthen thy confidence. He is willing, moreover, to lift thee up, if, with all pious men, thou prayest for a

new and obedient heart. His promise, *I will give*, is older than thy prayer, *Give me*. He promised more than two thousand years ago what thou art only now praying for. So long beforehand was He ready to give, ere thou demandedst. Therefore, be in earnest, and pray till thou receive, till thou feel another heart in thy flesh, and can no longer find thine old one.

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### JUNE THE FIRST.

“Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold, he taketh up the isles as a very little thing. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?”—Is. xl. 12—28.

THE greatness of the Lord is indescribable and incomprehensible ;—sublimely as Isaiah speaks of it, his words are but a drop from the sea, but a grain of sand from the sum of worlds. But who would believe that He of whom the prophet here speaks, is the same that he describes altogether differently in Chapter liii. And yet He upon the cross is no other than He that sits upon the circle of the earth, and comprehends heaven and earth. Great as is the reverence with which this greatness, omnipotence, and sublimity of our Saviour, before which we are all but dust, must

inspire us, so equally must that which He has done for us in the flesh—as may be read in Isaiah, Chapter liii.—fill us with confidence, love, gratitude, and joy. Behold the great God, who measures the waters in the hollow of His hand, and meteth out heaven with the span, stretches forth His hands to let them be pierced for us. He, before whom all the nations of the earth are but as drops of a bucket, gives the last drop of His blood for them, to draw them to Him, and win them by His blood and death. Which shall we admire more, His greatness or His humiliation? Which shall we worship more, His power or His love? Both, assuredly, with equal joy and gratitude. He is all that He is for us, and will continue so for ever; for His power and love faint not, neither are weary.

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### JUNE THE SECOND.

“For in many things we offend all.”—JAMES iii. 2.  
“Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.”—Ps. xc. 8. “Break off thy sins by righteousness.”—DAN. iv. 27.

**A**POSTLES speak of manifold failings; prophets and men after God's own heart speak of iniquities and secret sins. This feeling of sin and iniquity is common to all that dwell in mortal flesh, and there is no one pure under the sun. It is therefore culpable and dangerous ignorance, or carelessness, if a man so little observe his heart and inner mind as to think himself faultless and pure. Who can bring a clean thing out of an

unclean? says Job xiv. 4. Such a one is blind and dead, and gropes in the dark. He glories, to his own loss, with vain self-deception, in his own righteousness. But he that observes faults in himself, and tolerates them with indifference, confidently appealing to these texts of scripture, knows not the meaning of the apostles and prophets; who, to their humiliation indeed, but not in order to lull themselves asleep, or for the sake of false security, or the comfort of the slothful, so honestly confessed their faults. To him that honestly strives to become blameless, let it be a comfort and a soothing, but not a pillow of sloth. Break off thy sins, says another prophet; and at bottom they all say: Break off, overcome thy sins by righteousness, by the power which is proffered thee in Jesus Christ, without price and in mercy; not so much without price, however, as that, like the slothful servant, thou shouldst hide it in a napkin, but that thou shouldst put it to usury.

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### JUNE THE THIRD.

“For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever.”—Ps. xxxvii. 28. “The Lord is faithful, who shall stablish you and keep you from evil.”—2 THESS. iii. 3. Compare 1 PET. i. 5. “Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.”—Ps. cxix. 33, 34.

**L**ET this be thy daily prayer, that thou, through God's power, by faith mayest be preserved.

unto the blessedness prepared for thee. Who can preserve himself, if he do not walk in the Lord, and in the might of His strength, if he do not, by prayer and supplication, abide in continual union with Him, who has begun the good work, and must likewise finish it! Still, do not lightly say: I cannot preserve myself, God must do it. Nay, God *must* not do it; God can indeed do it, and is willing to do it likewise, but He will not do it, if thou, unconcerned about thy salvation, do not watch and pray that thou enter not into temptation. The Lord preserves His saints, that is, those that pursue after holiness with zeal and earnestness. He does not forsake those that do not forsake Him. He looks to those that look to Him. He holds with His hand, those that grasp His hand and hold it. These are His saints, these are preserved for ever. But the secure, slothful, heedless, sleepy saints, that instead of trimming their lamps, and looking out for oil, sleep, or take their amusement, and gratify their senses, are not preserved, but shall remain without, when the Bridegroom goes into His chamber.

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### JUNE THE FOURTH.

“Comfort yourselves together, and edify one another, even as also ye do.”—1 THESS. v. 11. “These things speak, and exhort, and rebuke with all authority.”—TITUS ii. 2, 15. “O that my ways were directed to keep thy statutes:”—PS. cxix. 5. “If thou wilt serve the Lord, let it be earnest with thee.”—SIRACH xviii. 23. (G. T.)

**N**OTHING is more shameful or provoking than a lukewarm Christian, who, while showing



no earnestness, still desires to be accounted a Christian, and talks much about Christianity, without touching the genuine Christian life with one of his fingers. God will spew such men out of His mouth; for through them the world takes occasion to blaspheme the whole of Christianity and strengthen itself in its wicked practices. It were better for such men to renounce Christ, and the name of Christian altogether, than to retain the name, and yet discard the life and earnestness of the true Christian. But let him who knows that in Christ there is an upright life, and who really, and in all seriousness proves himself a true Christian, in word and deed, take charge likewise seriously of his brethren; let him not neglect to exhort his brethren, to warn and rebuke them with all authority for the sake of Christ, so that the name of God and Christ be not blasphemed. Do not forget thyself, however, but above all let thine example, and thine earnest walk in Christ be an exhortation and a sermon of rebuke to others. The world never loses interest in those things which, notwithstanding, tend to its destruction; and shall the Christian, in his eternal concerns, and in God's holy covenant, on which depend his own salvation and the honour of Christ, dare to be lukewarm, slothful, indifferent, and careless? Nay, he that applies no force to the kingdom of heaven will not win it: the world, the flesh, and Satan will strike it ten times from his hands, if he lay hold of it with only half earnestness, and do not grasp it with heroic fidelity.

## JUNE THE FIFTH.

"Hath God forgotten to be gracious? hath He in anger shut up his tender mercies?"—Ps. lxxvii. 9. "His mercy endureth for ever."—2 CHRON. v. 13. "Great are thy tender mercies, O Lord."—Ps. cxix. 156. Ps. cxviii. and cxxxvi.

CONVINCED, as David was, that the tender mercies of the Lord are without bounds, and that His goodness and mercy endure for ever, he, nevertheless, often fell into such states of mind that it seemed to him as if God's tender mercies toward him had now come to an end, and His mercy and goodness had turned away from him. When, beloved one, the Lord leads thee by similar ways, when He hides His face from thee, and appears unkind and angry with thee, do not despair. God's most intimate friends have had to experience the same thing. Speak thou also to Him as they did, and tell Him, and bewail to Him what thy heart feels. If to-day thou art constrained to say: Is it then all over with thy mercy! to-morrow, or some other time, thou wilt not be able to glorify His mercy enough. The Lord will put a new song in thy mouth. At last thou wilt always be constrained to confess aloud: His mercy endureth for ever. If thou hast once properly known and experienced this, then believe in it and hold it fast in faith; even then when thou dost not feel it, but experiencest the reverse. Thou believest indeed that the sun is, and continues bright and shining, even when it is covered with darkness, as with a black

pall. The Lord is ever the same, even though He appear to thee otherwise seven times in a day. Hold to His word, not to the phantoms of thy senses.

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### JUNE THE SIXTH.

"The Lord direct your hearts into the love of God, and into the patience of Christ."\*—2 THESS. iii. 5. "In all things approving ourselves as the ministers of God—by love unfeigned."—2 COR. vi. 4—6.

**T**HE best direction of the heart is when it directs itself, according to Paul's wish, into the love of God, and the patience of Christ. All other direction of the heart is perverse. Prove thyself, and see to what thy heart is directed: at what it aims, what it desires most, and most ardently, with what things it employs itself most willingly and most frequently. Who really dwells in thine heart? what usually goes out and in with thee? what oppresses, what rejoices thine heart most? Put these questions to thine heart often amid thy prayers and supplications, and thou wilt discover the direction of thine heart, whether it is inclined and directed to the love of God and the patience of Christ, or to the love of the world, of self, of gold, or of honour, or to the pleasure of the flesh. If thou find the wrong direction, the perverse inclination of thine heart to things out of God and Christ, then bewail thy misery, sigh and strive, pray earnestly without ceasing to God and Christ, to give thine

\* German Translation.—TRANS.

heart a straight direction to the love of Him, and to His Cross. The patience of Christ is His enduring, suffering, and dying for us, His obedience even to the death which must reconcile us, and make us also patient and obedient. Be no varnisher ! Do not varnish thy love, that is, do not feign love with thy tongue, but beg for unvarnished, unfeigned, sincere, love, which shows itself at once fervent and active, inwardly and outwardly, and aims straight at God and Christ.

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### JUNE THE SEVENTH.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”—1 JOHN ii. 6. “Herein is our love made perfect, that we may have boldness in the day of judgment : because as He is, so are we in this world.”—1 JOHN iv. 17.

**L**ET him that says : In the Lord I have righteousness and strength, make the righteousness and strength of Christ, in which he believes, manifest likewise in his life and conversation ; so that his life and works may not smite him on the mouth, with which he confesses Christ and His righteousness. Many glory in the righteousness of Christ, but few possess it, or show it in their actions. Paul, Gal. iii. 27, says : As many of you as have been baptized into Christ have put on Christ. He must, therefore, surely be seen. If thou hast put on the robe of Christ's righteousness, where is it ? show it. If the blood and righteousness of Christ be thy apparel and robe

of honour, thou must indeed be fair to look at—as fair as Christ; and every man must be able to see it, and to say: This man is clothed with the robe of Christ's righteousness and walks therein. There is no longer a single thread of the filthy robe of the world, of the polluted garment of the flesh, or of Adam's fig leaves, upon him. O may we not play with words, laid hold of without heart, and repeated without truth, and without the accompaniment of the heart! May we not merely clothe ourselves with an imagination, with an illusion and lip-faith; may we not claim and ascribe to ourselves what we do not possess, what we cannot prove by deed, what no eye can find in us! This cannot be a durable robe, but is a cob-web, in which we could not stand before God. May we in faith and truth lay hold of Christ and His righteousness; may we array heart, mind, and conversation therein, and live and die therein.

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### JUNE THE EIGHTH.

“Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense: He will come and save you.”—Is. xxxv. 4. “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.”—Is. xl. 1, 2.

**T**HIS is the gospel for poor, timid, weeping, sorrowful souls, that sorrow for sin, and struggle with despondency and despair; but not

for gay frivolous sinners, nor for sleepy, secure, lukewarm, slothful Christians, who like to hunt up all the consoling words in the Scripture, and apply them to themselves, though they do not really apply to them at all; in order that they may sleep on quietly, remain secure, and lull themselves to rest with false consolation. To those, however, who are in earnest, who do battle with sin and iniquity, who are bruised in their consciences and cannot admit of consolation, these comforting passages cannot be too often repeated, in order to inspire them with courage. Yes, beloved soul, that art bowed down and crushed, it becomes thee to have courage and confidence in the infinitely gracious Compassionator! for that helps thee, that saves thee, that pleases the Lord. But thy despondency and want of courage contribute neither to His honour nor pleasure; and they will entail upon thee the certain death of soul and body. Brave it only; cast thyself upon Him, who, in the above passages, so kindly invites thee, and comforts thee so divinely mild. Cast thyself into the arms of thy Compassionator, the arms which He opens and stretches out to thee in these words. Do not through timidity, despondency, and despair, tumble thyself into the claws of the enemy and destroyer of thy soul, who only desires to destroy thee with all thy desponding thoughts, and to draw thee to him into the abyss; throw thyself rather into the sea of God's compassions and Christ's love and mercy, which is deep, and great, and broad, and high enough to admit thee still, and to wash, purify, and bless thee.

## JUNE THE NINTH.

“Let him take hold of my strength, that he may make peace with me: and he shall (nevertheless—G. T.) make peace with me.”—ISA. xxvii. 5. “I am thy shield, and thy exceeding great reward.”—GEN. xv. 1. “He is a buckler to all those that trust in him.”—Ps. xviii. 30.

**T**HE believing *nevertheless* was the buckler of all the prophets and apostles, of all the faithful endurers and champions of the Lord, with which they broke and warded off all the arrows of temptation that would render us desponding and weary. Though body and soul faint, *nevertheless* I am continually with thee, says David. Israel, *nevertheless*, has God for his consolation. Ps. lxxiii. 1; xxiii. 26. So Isaiah also exclaims: He shall *nevertheless* make peace with me, even though there be war on all sides, within me, without me, and round about me. He will, nevertheless, uphold me, though I seem every moment to be sinking, if I do not throw away my confidence in Him. And how He calls to us by the mouths of all His prophets, that notwithstanding all the dreadful storms and fearful dangers of life, we should nevertheless not fear or despond; that He is ready to help, strengthen, uphold, and redeem us, by the strong hand of His righteousness! Is. xli. 10. O this hand never leaves thee! Hold, hold thyself only by it; no abyss is so deep but it can lift thee up from it; no mountain is so high but it can remove it, or lift thee above it. And after all the trials of this life, He, He Himself, will be thy reward, just as with His own right arm He is now thy shield.

## JUNE THE TENTH.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”—1 COR. i. 9.  
“Trust in God, and he will help thee.”—SIRACH ii. 6.  
(G. T.) “With the Lord there is mercy, and with him is plenteous redemption.”—Ps. cxxx. 7.

WHEN one is in tribulation, he cannot think the fulness of the grace which is opened for us in Christ, great enough ; it is, however, greater than mortal man can believe or imagine. Who can fathom the sea ? Who can measure and climb the height of heaven ? And yet the sea is not a drop compared with the fulness of the grace of God in Christ. His goodness and mercy are infinitely greater and higher than the heavens. But in the hour of temptation, or in the hot battle with the world and sin, one does not see or recognise this ; then mercy seems so distant to us, that the Mount of God appears nothing more than a grain of sand, and the sea of the fulness of His mercy hardly a drop ; or, though one believes in His faithfulness and goodness, yet he cannot appropriate it to himself ; he applies it to others but not to himself. The Spirit, however, will now likewise come to the aid of our infirmity, and, if we pray, seek, and knock, will surely show us the open door of mercy. If the heart be upright, it will surely find this door, and be rescued from fear, and comforted. But there are often secret inclinations hidden in the heart, concealed bonds from which the heart does not desire to be freed, so that a man is still held a prisoner. He that



uprightly and with his whole heart gives himself up without reserve for pardon or punishment, desiring to be wholly the Saviour's, will immediately find mercy, because he earnestly desires it. But he that still holds his bonds with one hand, however he might wish to break them with the other, whose heart and will are divided, really remains willingly in his bonds, and grace cannot make him free against his will. Surrender thyself entirely, and Christ will likewise surrender to thee Himself and all His mercy, and all His fulness.

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### JUNE THE ELEVENTH.

“We are troubled on every side, yet not distressed.”—2 COR. iv. 8. “Nor faint when thou art rebuked of him.”—HEB. xii. 5. “When my soul fainted within me, I remembered the Lord.”—JONAH ii. 7.

**T**HE Apostles and Prophets even can speak of being troubled and tempted to despond. Thou believest it impossible that such men, so directly governed by God's Spirit, should have been submitted to such experiences ; thou thinkest that thou shalt now no more be troubled, since thou hast begun to love the Lord ; that He will bear thee in His hands. This He does even in the midst of fear and trouble. Else, where wouldst thou be. The Christian often is and must be troubled, yet it must not amount to entire despondency. When, however, it approaches this, think of the Lord, as did Jonah, who was sorely oppressed and troubled

in the abyss, in the belly of the fish ; yet he thought on the Lord, who is no less powerful to save in the abyss than on the firm land ; who can render aid as easily in the belly of the monster as in the silent chamber. Though, therefore, the pain and distress of suffering have devoured and environed thee on all sides, as the fish did Jonah ; and though thou art overwhelmed with misfortune and grief, as he was by the sea-waves, think on the Lord, who was likewise troubled Luke xii. 50, and who calls to the troubled and the faint not to be afraid, but to be of good cheer.

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### JUNE THE TWELFTH.

“Blessed is he that considereth the poor.”—Ps. xli. 2.  
 “He that hath mercy on the poor, happy is he.”—PROV. xiv. 21. “To do good is a fruitful garden.”—SIRACH xl. 17. (G. T.) “To do good and to communicate forget not : for with such sacrifices God is well pleased.”—HEB. xiii. 16.

**H**OW kind the Lord has been to us ? How much He has spent upon us ? He gave His blood and His life ; He gave and still gives us for ever, not only all His own, but Himself ; He now indeed, desires nothing of us for Himself, but we must give to our poor wretched brethren—whom He calls *His* brethren, not His wretches—what we should willingly give to Him, and ought to give to Him, if He stood in need of it. What wouldst thou do, if, at the sight of crying misery, thou beheldest thy Saviour in the poor man, if He

showed thee His wounds, which He received for thee? if He said to thee: Behold! this I did for thee, when I saw thee weltering in thy blood! what dost thou now for me? Tell me, what wouldest thou say, if thou sawest and heardest thy Saviour bodily in the poor man? Do the same thing now: for His word must be as much to thee as His person. He that does good to the sufferer, plants himself a garden, whose fruits shall refresh him in the time of need, and in eternity. Every good deed is a grain of seed sown for eternity, which will infallibly bear fruit. Plant daily though but one or two scions in thy garden, and at the year's end thou wilt have 365 trees, and at last a forest. Yet do not look at it in order to derive pleasure therefrom; let not thy left hand know what thy right hand hath planted.

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### JUNE THE THIRTEENTH.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."—Ps. xxxii. 1, 2. "Happy is that people, whose God is the Lord."—Ps. cxliv. 15. "Blessed is the man that trusteth in him."—Ps. xxxiv. 8. "Blessed is that man that maketh the Lord his trust."—Ps. xl. 4. "Blessed are the undefiled in the way.—Blessed are they that keep his testimonies."—Ps. cxix. 1, 2.

**A**LL men desire and seek happiness and joy; but not usually where they are to be found. Before a man has received forgiveness of his sins through God in Christ, witnessed and pledged by His Spirit, he can nowhere be really happy, he

cannot be blest. To attain forgiveness and grace is the door, the beginning of true happiness. If he advance in grace, allowing himself to be healed of all his back-slidings by his Compassionator, to be strengthened in all his infirmities, to be illumined amid dark paths, to be cleansed and purified by His Spirit ; if he accustom himself to Him, learn to abide in Him, and walk in Him without spot, and blameless, then the gracious Saviour shows him the treasures of His mercy, and the wealth of His salvation, makes him drunk with the riches of His house, causes him every day to feel His kindness more and more, imparts to him the divine nature, the pure and holy mind, and conforms him to His image in righteousness, blessedness, and glory. And then the soul has found true happiness, joy, and blessedness, which cannot be taken away from it. It rests in the arms of Jesus ; who shall take it out of them ? Who shall take away its joy ? No one may stir up, no one may awake it, till it please, Song of Sol. ii. 7.

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### JUNE THE FOURTEENTH.

“But when it pleased God to reveal his Son in me—immediately I conferred not with flesh and blood.”—GAL. i. 16. “He [the spirit of truth] shall glorify me.”—JOHN xvi. 14. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.”—2 COR. iii. 18.

**W**E cannot truly learn to know Christ through the letter or by human instruction, nor

can we fathom Him by reason ; we cannot grasp Him in any other way except the Father reveal Him, and the Spirit glorify Him to us ; except He paint His image, as He gave Himself up and died for us on the cross, before the eyes of our hearts, and make clear to us in the light of God of what import He is to us. Then we see the brightness and the love of God in their highest glory with open countenance, seeing that the Holy Spirit has taken away the covering that lies upon our natural understanding, and has opened our hearts for His impressions and beams. But he, to whom Christ is thus revealed, goes, like Paul, no longer to counsel with flesh and blood, asks not self-love how it is pleased, but goes straightway, without questions, and gives himself up with all that he has and is, to Him, who hath made Himself over to him, and is, and ever will be his. O, where Christ the salvation of the world has entered, there can be no more questioning : May I, shall I now let go the world, and sin, and myself ? What will the world say to this ? What will this or the next person think ? Nay, one has then no other desire, no wish, no question except : How can I please Him ? How can I enjoy Him uninterruptedly, and be continually with Him ? How can I every day, yea, as often as possible, procure myself the joy of having Him, as He reveals Himself to me in His love and kindness.

## JUNE THE FIFTEENTH.

"I will be glad in the Lord."—Ps. civ. 34. "I will bless the Lord at all times : his praise shall continually be in my mouth."—Ps. xxxiv. 1. "Bless the Lord, O my soul, and forget not all his benefits : Who forgiveth all thine iniquities : who healeth all thy diseases."—Ps. ciii. 2, 3.

**H**APPY art thou when, out of the fulness of thine heart, thou canst say with truth : I rejoice in the Lord. Happy art thou when thine heart has cause really to rejoice in the Lord ; when not only praise and joy are in thy mouth, but the grace and compassion of the Lord are in thine heart, and thy mouth overflows only with that wherewith thine heart is full. If thou hast received the forgiveness of thy sins from Him, and in thine heart, document and seal in attestation thereof, not worn out, or effaced, or rendered unreadable by new sins and backslidings, but every day rather renewed and made fresh again by new proofs of the Lord's mercy, so that it is testified to thee daily by the Holy Spirit, that He has forgiven thee all thy sins ; and not only so, but that He also heals all thy diseases, that His blood cleanses thee from all impurity ; who shall then forbid thy joy ? Who shall not accord with thy praise ? Thou must never forget this mercy ; thou must call it to mind every day anew. Many, however, are indeed willing to accept forgiveness of their sins from Him, but they will not allow themselves to be healed from their diseases ; therefore their joy cannot be complete ; God grant that it be not false and hypocritical ! *Forgiveness*

and *healing*, the Saviour desires both. Even His name—SAVIOUR—means that.\* He is called so, because he heals and makes whole. He that does not allow himself to be healed of his diseases likewise, after his iniquities are forgiven, is in danger of forgetting that he is purged from his old sins, and of becoming altogether blind. 2 Peter i. 9.

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### JUNE THE SIXTEENTH.

“And there came a voice out of the cloud, saying: This is my beloved Son: hear him. And when the voice was past, Jesus was found alone.”—LUKE ix. 35. 36.

TO this voice, which came from the clouds, all the world might reasonably listen. But men can rigidly hold up their heads and ears, blinded and deafened by the voices which they hear from beneath. The world lies too much in their ears to admit of their giving ear to the voice of God. Therewith God hath declared Jesus to be His beloved Son, and a preacher most worthy to be believed and listened to—solemnly and publicly before the disciples on Tabor, as well as there at Jordan, before all the people. Matth. iii. 17; John xii. 28. But the good God, like all His messengers, must complain: Who hath believed our report? Here God preached down from heaven, and given His Son a wondrous testimony, commended Him to the world, and installed and

\* German word for *Saviour* is *Heiland*—Healer.—TRANS.

confirmed Him as preacher and teacher, and lo ! the world despised Him, and at last crucified Him as a blasphemer of God, Him whom God Himself declared to be His Son. Yea, it will not hear Him, even to the present day. But who then shall preach to the world, if it does not hear this Preacher, that has so high and lofty a pulpit, that preaches from the clouds, that preaches so graciously and kindly ? Wilt thou not then, dear reader, believe the Father's report of His Son ? Wilt thou not follow the word and the drawing of the Father, and go to the Son ? As it is written, John vi. 44 : Every man that hath heard, and hath learned of the Father, cometh unto me. Wilt thou not love Him above all, whom the Father loves above all ? Wilt thou not accept Him, whom the Father offers and presents to thee out of the clouds ? When the disciples heard the heavenly sermon, they found no one else, but Jesus ALONE. Moses was gone, Elias was gone, that they might know for certain, that the Father was preaching of His Son, not of Moses or Elias ; that they were to hear the Son alone ; that they were to preach the Son, not Moses. He that will be a listener, can hear the sermon of the Father every day ; for the Father always testifies of the Son, and always draws us to the Son, if we would but listen and follow.



## JUNE THE SEVENTEENTH.

"Lord, remember David, and all his afflictions."—Ps. cxxxii. 1. "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book."—Ps. lvi. 8. "Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves. Turn us again, O God of Hosts, and cause thy face to shine; and we shall be saved."—Ps. lxxx. 5, 6, 7.

**T**HE Lord, as we can see from these complaints, has at all times allowed His chosen ones to fall into sufferings and trials, so that they have been despised, and have bathed themselves with tears. This must not confound any soul, but rather strengthen and comfort it. Lay thy complaint before the Lord, as David, when he was seized by the Philistines, besought the Lord to tell his wanderings, that is, to look at all his sufferings, and take an accurate account of them; to preserve his tears, and not allow them to have been wept in vain, or lost before His face; that a harvest of joy might follow the seed of tears, through the compassion of the Lord. Thus prayed these old heroes of the faith, because they were firmly persuaded that God counts all our tears, and no one is wept in vain; that the Lord pays strict attention to our sufferings. And it is a great comfort when one, in the midst of suffering, can look up to the All-seeing, and say in faith: Thou, Lord, seest me! No human being can properly understand the sufferer; the Lord only can do that. He understands the looks which thou liftest up to Him. Therefore, trust not in men, and seek not

the consolation of men—seek the face of the Lord : that alone helps, consoles, strengthens, sweetens, and makes up for all sufferings.

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### JUNE THE EIGHTEENTH.

“No eye pitied thee—and when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live.”—EZEK. xvi. 5, 6. “The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”—Is. xxix. 19.

**W**HEN no one pities our pitiable condition, when the poor soul nowhere finds comfort and rest, the Lord goes past, not as the priest or the Levite, but as the Samaritan ; and as He sees deeper into the wounds of thy soul than the Samaritan, and knows much better the danger in which thou art, He approaches with more heart-felt compassion. If He now see thee sighing and languishing in thy blood, that is, in thy sins, and in tears of blood for thy backslidings, His heart melts, and He hastens to help thee, and says to thee : Live, and die not. I will, be thou clean ! And what He speaks, takes place. What He commands, stands accomplished. Thine ears, which hitherto were deaf, shall hear ; thine eyes, which hitherto were blind, shall see how kindly He stands before thine heart, how gently He speaks peace into thine heart. Thine heart, which hitherto was shut to all consolation, shall be opened, and His all-quickenings comfort, shall

enter, and impart to thee new joy, and new life, in such fulness, that thou shalt say : It is too much, Lord, it is too much, I am too insignificant for the compassion which thou displayest for me. Then the poor soul shall have joy in the Lord, who does not despise the sinners that cry to Him. Then shall thine heart rejoice in the Holy One of Israel, who forgiveth all thy sins and healeth all thy diseases.

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### JUNE THE NINETEENTH.

“Cast thy burden upon the Lord and he shall sustain thee : he shall never suffer the righteous to be moved.”—Ps. lv. 23. “For the needy shall not always be forgotten : the expectation of the poor shall not perish for ever.”—Ps. ix. 18.

**W**E readily throw away and let fall every thing except what we should throw away and cast upon the Lord ; but this sort of throwing we do not understand, or, if we do, we do so very badly. The Saviour stands, according to this and other words of His mouth, before us, and sees us in our distress, in our alarm, fear, and anxiety, and His heart melts, and He calls to us : My child, hither with what distresses thee ! Cast the burden, which crushes thee, upon me ; I see thou canst not bear it. And we will not, we cannot separate ourselves from the hated burden ; we do not give Him that which, nevertheless, we cannot bear ; we hold fast what He kindly desires to relieve us of. Are we not perverse and self-willed

to our own mischief? But he that has learnt the art of casting every thing upon the Lord, that knows how near He stands to us, and how willingly He accepts all that we lay upon Him, is without fear or anxiety; he holds by the Lord's promise, by the consolation of the Scripture, which cannot lie. The Lord cannot possibly forget or forsake a poor sufferer that hopes in Him. Nay, He will not forget nor forsake, but only prove thy hope, thy confidence, and thy fortitude. How couldst thou prove thy hope, and thy confidence, if no sorrows came upon thee? How could thy patience be exercised, without exercise, without material for exercise, without suffering? Therefore cast, cast all thy distress upon Him, who holds His hand and His bosom open, to receive it from thee. Hope in Him; He will do all things well. Thy distress is a bed of thorns which thou preparest for thyself. Cast thyself into the arms of the Lord, and thou liest upon roses and down.

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### JUNE THE TWENTIETH.

“The Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous.”  
—Is. lx. 19—21.

**H**ERE all things are in unending change. We have sometimes joy, sometimes sorrow. Now we walk in the brightest noon-day light, in

unalloyed peace, in most blessed nearness to the Lord ; then again everything grows dark before our eyes, and black night hides from us the presence of the Lord ; sin breaks forth upon us like a tempest ; our foes threaten to devour us. Like tired pilgrims, in a dark, strange, and perilous land, where none but robbers and murderers dwell, we wander, and long for our native land, where none but the righteous dwell, where mercy and truth are met together ; righteousness and peace have kissed each other, Ps. lxxxv. 11 ; where the sun sets no more, and the Lord is our everlasting light. Yet, even here, we might enjoy a more lasting rest, and a more undisturbed peace, if we would look to Him who shines, as an everlasting sun, in our souls, and even in darkness is our light, Micah vii. 8. Only the wavering of the heart, the weak faith begets this change in us, so that we do not unchangingly continue to stand in our unchanging, ever true, and unalterable Saviour. He that abides in Him, has the unchangeable consolation, which never allows him to faint : the Lord will be unto us an everlasting light.

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### JUNE THE TWENTY-FIRST.

“ It is better to trust in the Lord, than to put confidence in man.”—Ps. cxviii. 8. “ In God is my salvation and my glory : the rock of my strength, and my refuge, is in God.”—Ps. lxii. 7.

**T**HE whole Scripture, from the first word to the last, exhorts and urges us to confidence in

Him that is worthy of confidence, and warns us against putting confidence in men and creatures ; yea, it curses him that trusts in men, that makes flesh his arm. It promises all blessing and all salvation to him that places his confidence in the Lord. Jer. xvii. 5, 7. He is like a tree by the water-courses, like a rock in the sea. Notwithstanding this, one is so ready to trust in men, and is always looking about for human supports, and forgetting the Lord and His arm, as if He were not—as if He had promised us nothing. So difficult is it for man to hold to the ever-secure, to the unfleeting, which he does not see ; he will rather hold by a straw, which he sees, rather support himself by a mossy reed, which he can grasp in his hand, but which, before he can properly steady himself upon it, will break, and pierce through his hand. He that hath learnt to trust in the Lord, who can make ways even in the sea, and a path in the deep waters, stands in the midst of the tempests, like a rock in the sea, assaulted and persecuted, but immoveable, unshakeable, firm on the foundation of his confidence, which does not tremble. He that looks not at the danger, not at the tossing waves and billows of sorrow, but at the helmsman, who has never yet suffered shipwreck, and whose ship has never yet gone down, sits quiet and stands firm in his God, as if there were nothing but himself and God—as if there were no misfortune and no danger.

## JUNE THE TWENTY-SECOND.

“Bear ye one another’s burdens.”—GAL. vi. 2. “We then that are strong, ought to bear the infirmities of the weak.”—ROM. xv. 1. “Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you.”—EPH. iv. 32.

**W**HAT burdens we have laid upon our Saviour !  
 SURELY HE HATH BORN OUR GRIEFS—  
 THE LORD HATH LAID UPON HIM THE INIQUITIES  
 OF US ALL—and how gently and silently the Lamb  
 walked under our burden, without opening His  
 mouth ! He says well : *Thou hast wearied me  
 with thy sins, thou hast wearied me with thine  
 iniquities ;* but not in order to lament or bewail  
 Himself, or make reproaches against us ; for He  
 adds immediately : *I, even I, am he that blotteth  
 out thy transgressions for mine own sake, and will  
 not remember thy sins.* Is. xliii. 24, 25. He de-  
 sires only, therefore, to show us how we should  
 silently bear the labour, the trouble, and the bur-  
 den, which others lay upon us by their trans-  
 gressions, without remembering them, and how we  
 should forget and forgive all offences. Or, would  
 we accept forgiveness of Him, and yet remember  
 the sins of our brethren ? Would He not do to us,  
 as was done to the servant in the Gospel ? Matth.  
 xviii. 33, 34. Let him that finds the burden laid  
 upon him by others too heavy for him, look to  
 the back of the Lamb of God, and ask : Who hath  
 laid upon thee this heavy burden ! Who hath  
 thus smitten, wounded, and slain thee ? and where-  
 fore art thou so silent, and sufferest so patiently ?  
 The answer will then come of itself.

## JUNE THE TWENTY-THIRD.

"I remembered God, and was troubled."—Ps. lxxvii. 3.  
"The Lord will not cast off for ever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies."—LAM. iii. 31, 32. "Out of the depths have I cried unto thee, O Lord."—Ps. cxxx. 1.

**H**E that will ascend to the height, must first descend unto the depth; he that will ascend to heaven, must first go through a hell. Without heavy sorrow, no one shall surely come off in this world. Had not Paul, had not all the Elect of the old and new Covenants to go through much tribulation into the kingdom of God? Had not Christ to go into all the depths and abysses of human life? had not His soul to be sorrowful, even unto death? Though this indeed may have happened chiefly in order to make atonement for our sins, because God cast all our transgressions upon Him; yet it took place no less for our consolation, and all the more for our consolation, the more we believe that, by His sorrow, He hath averted eternal sorrow from us, and that we can, and dare now turn to Him with confidence, in all our griefs. When, therefore, thou art sorrowful, and lying in the depth with David, join thyself to thy Saviour on the Mount of Olives; He can comfort thee; He knows what a sorrowful heart is. But He makes thee sorrowful, that thou mayest know what He hath suffered for thee, and how much He hath loved thee. He will not let thee die in thy sorrow; He will take compassion on thee again. Seek only Him, and thou shalt find the end of thy sorrow.



## JUNE THE TWENTY-FOURTH.

Thy righteousness also, O God, is very high, who hast done great things : O God, who is like unto thee !"—Ps. lxxi. 19. "Who gave himself for our sins ?"—GAL. i. 4. "Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward : they cannot be reckoned up in order to thee : if I would declare and speak of them, they are more than can be numbered."—Ps. xl. 6.

ALL the works of God are high, great, and incomprehensible ; but His greatest work and wonder, which He has performed for us, the children of men, is, and ever will be, that the Creator of all things Himself became so humble,—became a surety and ransom for His sinful creatures. To create all the worlds cost Him nothing, hardly a word : Let it be ! and it stood accomplished ; but to renew and recreate His corrupt creatures cost Him the deepest humiliation to the dust and to sinful flesh, the greatest abasement, the bitterest pain, and the most ignominious death. Wherefore, a soul that contemplates the love of its Saviour on the cross, and contemplates Him in His abasement and death pangs, cannot often enough with amazement exclaim : Great are thy wonders and thoughts to us-ward ! One can neither number them, nor be silent about them ; one cannot praise them worthily ; and yet, who should praise aught else but these great deeds of God, before which all that is called *great* sinks to nothing, and all that is considered glorious vanishes as a dream ?

## JUNE THE TWENTY-FIFTH.

“Take, eat; this is my body, which is broken for you: this do in remembrance of me. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”  
—1 COR. xi. 24—26.

THE Saviour was thus desirous of rendering His memory ineffaceable among us, and of writing Himself in our hearts and minds, in order that we might never more let Him slip from our recollections and hearts. Therefore He gave us as a remembrance what no one before ever gave, and no one ever will give, namely, His flesh and blood, His body and life—Himself. Who gives Himself as a memorial to His friend in proof of love? Therefore we must not merely think of Him; His Supper must not be to us merely a supper of remembrance, or a solemn memorial of His death, though it is this also, but it must besides be a means of nourishment, an inward communion, union, and reproduction of the life, death, and resurrection of Jesus in us. He that can vividly imagine and confidently believe: This body which was given for thee, and this blood which was shed for thee, are likewise a pledge of the life of Jesus in thee, a pledge of eternal life with Him in His kingdom; they are food, nourishment, and provision for the way on our earthly pilgrimage; this supper is to thee a living visible witness of thy reconciliation with God, of the forgiveness of thy sins, of thy union with Christ and the Father, of the combination of all

the chosen members of the body of Jesus—for since we who are many all eat one bread, we are all one body ; this manna that truly comes down from heaven, gives thee, and preserves in thee, eternal life ; this bread of life preserves thee from eternal death, and will also one day re-awake thy body. All this and more—for it is impossible to utter all that is contained in this sacrament—vividly imagined, and believed, and eaten, and enjoyed, and changed into sap and strength, will make thy soul—how rich ! how blessed ! how strong !

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### JUNE THE TWENTY-SIXTH.

“ My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him ; (and) hath eternal life ; and I will raise him up at the last day.”—JOHN vi. 54—56.

**T**HE supper is, therefore, essentially a partaking, a real enjoying of the fruits of the death of Jesus, or of Jesus Christ Himself. He that eats in faith, eats Jesus, and he that eats Jesus, has the life of Jesus—Jesus living in him—and lives through and in Him. He Himself says so, verse 58. Many, indeed, partake of the supper, but without being nourished and strengthened by Christ, because they eat not with a living faith. That which lives, hungers for food, and must eat or die. So also it is with a living faith ; Jesus is the food for which it hungers, and by the partaking of which it lives and exists, and without

which it dies. Where there is no hungering for Jesus, there is no faith, no life of faith, and therefore no real feeding; but only words, illusion, and fancy; only outward, bodily eating, that neither feeds nor nourishes the soul. A dead man understands not, and cannot eat. He that lives and is hungry may be taught to eat: but dead faith asks in astonishment and contempt: What does that mean,—to eat Christ? That is what Jesus, John vi. 58, says, and Paul, Eph. v. 14, and iii. 17, says. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, and show thee what is the meaning of eating Christ, and having Christ dwelling in the heart. Thou shalt hunger after Him, and hunger will teach thee to eat. The supper, therefore, was always called a sacrament of the living, because, being a spiritual food, it presupposes a spiritual life to be nourished and sustained by this food; for where there is no life, no food is needed. The dead cannot eat. Baptism must awaken the dead, the supper must nourish, sustain, and strengthen the awakened and the living. Surely in this manner He is as near to us as He can be upon earth.

## JUNE THE TWENTY-SEVENTH.

"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."—Ps. lxxii. 17. "It shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved."—ACTS ii. 21; JOEL iii. 5.

**W**HAT joy for us, that His name was Jesus, Saviour, not only for the Apostles and the first Christians, and not only for one people and one nation; that not only for one century, but for all centuries, for all times and eternities, and for all men, His name is, and will be for ever and ever Jesus, Saviour. Even though we did not endure, His name would endure. Therefore, we will also continue in faith in His name. He has saved us, and will save us, because we believe in His name. He will for ever save all that call upon Him, and that bow the knee before Him. Be not therefore cast down; hope, hope for thyself, and for all men. His name endures for ever; that is, His name shall, and must conquer on earth and in heaven, through all eternities. If thine heart live in the strength and in the saving power of His name, thou wilt be able to wish and hope, and pray with confidence, that He, the bringer of salvation, may be known by all, believed in by all, and made salvation and blessing to all for whom He died. If thou lovest His name, and knowest what He is to thee; if He streams down upon thee in joy and grace, as often as thou thinkest of Him, then thou wilt desire to have this salvation extended likewise to all thy brethren,

and to all the world ; and wilt long, with fervent supplication, for the day of Jesus Christ, in which He shall appear gloriously in all his saints, and in which He shall be worshipped by all tongues.

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### JUNE THE TWENTY-EIGHTH.

“Let us run with patience the race that is set before us. Ye have not yet resisted unto blood, striving against sin.”—HEB. xii. 1, 4. “Cursed be he that doeth the work of the Lord deceitfully (or negligently).”—JER. xlviii. 10.

**T**HUS spake the Lord by the mouth of Jeremiah, whom He called to do battle against the Moabites : Cursed be he that keepeth back his sword from blood—Moab is spoiled, and gone up out of her cities—saith the King, whose name is the Lord of Hosts. If the Lord is so anxious for the destruction of the Moabites, and calls so strongly to battle against them ; will He not much rather be anxious that the Moabites in thee, that is, everything which disturbs the rest and peace in thy soul, which does not cleave to the Lord, which bears the name of flesh and worldly-mindedness, may be destroyed, and that the kingdom of the Lord may be set up in thee. If every one was cursed who did not fight bloodily, but was negligent against Moab ; wilt thou earn a blessing, if thou art negligent in the contest against the world and sin, against flesh and blood, which at all moments disturb the peace of thy borders, and have perhaps captured thy land—thy heart—and are ruling in thee ? Against these, thou must take the shield

of faith, and fight without becoming weary, till there be peace in the land, till Moab be destroyed, and the strongholds of Satan be taken and razed. Negligence and sloth bring a curse, earnest battle, unwearied running in the contest, bring blessing, salvation, and peace. Listen to Paul, how he rebukes the Hebrews, because they let their courage flag so soon, because they were going to lay down their arms, although they had not yet resisted unto blood, nor shown any real earnestness. So long as a Moabite, a foe to thine inward peace, lives in thine inward heart, thou mayest not lay down thine arms. Negligence is the way to hell; earnest battle the way to everlasting peace.

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### JUNE THE TWENTY-NINTH.

"If we suffer, we shall also reign with him."—2 TIM. ii. 12. "Charity beareth all things."—1 COR. xiii. 7. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."—PS. xxxiv. 19. "Rejoice, inasmuch as ye are partakers of Christ's sufferings."—1 PETER iv. 13. "Take the prophets for an example of suffering affliction, and of patience."—JAMES v. 10.

THE Christian is appointed to suffering in this world, 1 Thes. iii. 3, just as everlasting joy and delight are appointed for him above in the other life. Be not therefore astonished at the fiery ordeal, as if something extraordinary were happening to thee; rejoice rather that ye are partakers in the cross of Christ, and in the community of His sufferings, so that ye may have joy and delight at the revelation and glorification of your

crucified master, 1 Peter iv. 12, 13. He that here drinks of the cup of suffering, shall there drink of the wine of joy. If any one could imagine vividly enough, and continually hold before his eyes, the joy and glory which are there prepared for pious, believing endurers, to him ten times the amount of the present suffering would seem scarcely so great as a grain of sand, compared with the mountains of God's pleasures, reaching unto the clouds. He would be ashamed to shrink from a grain of sand, and not be able to overcome such a trifle ; He would chime in with the song of the Apostle, 2 Cor. iv. 17, 18, and even glory in affliction, because tribulation worketh patience ; patience, experience ; experience, hope ; and hope maketh not ashamed. Rom. v. 3, 4.

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### JUNE THE THIRTIETH.

"I am the way, and the truth, and the life ; no man cometh unto the father, but by me."—JOHN xiv. 6.

**M**ANY ways, but only one true way—many words and little truth ; much appearance, but little substance and life among men, because Christ is All-in-all to so few. Men will not stand entirely and solely in Christ, for fear that they shall be obliged to walk in Him, by the way which is Himself, and which He hath gone. Men learn the words, without seizing the truth. Men talk of truth, but walk not in the truth. Men will have Christ for their solace upon their tongues,



but not as their life and being in their hearts. This is far from being Christianity. In this way, no man cometh to the Father, no man entereth into life, because he has not the true way, the truth, and the life; does not stand and walk in Him, and has not life in himself, but merely upon the tongue and in the imagination. An imagined journey, an untrodden path will not lead us to our goal. If Christ be thy way, then walk in Him, otherwise thou wilt make no progress even with Him. If Christ be thy truth, let it make thee free, John viii. 32, 36, for it can, will, and must do this, otherwise thou wilt not become free, nor come to thy father. If Christ be thy life, where does He live? in thee? and thou through Him? if not, thou livest a dead life, and shalt not see the Father. Grasp, therefore, eternal life, and walk in the way of truth, that thou mayest come to the Father by the Son.

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### JULY THE FIRST.

“Be strong, and of good courage; dread not, nor be dismayed.”—1 CHRON. xxiii. 13. “I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.”—Ps. xxxi. 23. “Attend unto me and hear me: I mourn in my complaint, and make a noise.”—Ps. lv. 2.

**B**E dismayed if thou canst not do otherwise, only do not faint, Heb. xii. 5. The prophets were dismayed and wailed, as the above verses show, but they also called aloud again for

joy: the apostles were troubled, but they fainted not, 2 Cor. iv. 8. The Saviour began to be sorrowful and very heavy, Matt. xxvi. 37, but He overcame, and went resolutely to meet His murderers. The heathen must faint, Ps. xlv. 6. So must the unbelievers who have no God, but not so the Christians. It sometimes goes so far that while they suffer the terrors of God they are distracted, Ps. lxxxviii. 16. But the Lord comforts them when they are weary, so that they faint not, Sirach xvii. 20. (G. T.) But they that so completely lose or cast away their hope and confidence, that they no longer believe what God hath promised in His word, and so fall away from God, succumbing and giving way to the foe in the spiritual battle, shall have their part in the lake which burneth with fire and brimstone, Rev. xxi. 8. Therefore a Christian must not, however bad things look, surrender himself to melancholy or despondency; he may cry aloud like David; he may groan and wail before God, like Jeremiah; but he must not give up hope; for help will surely come, if we do not despond, nor cease from prayer and supplication, from hoping and watching. Even to God's best-beloved children it often seemed as if God had cast them off, as if His compassion had altogether failed, and no more help would come; with them the Lord often delayed so long, that they could no longer endure it; but yet, at last, at last came the help, the consolation, and the strength; and then they rejoiced all the more. Bethecause of thy dismay what it may—suffering, misfortune, persecution, temptation, or the

infirmities of the flesh, which thou wouldst so willingly overcome, but still canst not—do not despond ; tarry on, hope on, till help come ; it will assuredly come, even though thou shouldst have to fight and persevere till the end. For if thou give thyself up to despondency, thou knowest already where thy place is ; thou art surely lost. But so long as thou endurest, so long is there hope of rescue, and thy salvation possible.

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## JULY THE SECOND.

“And now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”—1 JOHN ii. 28. “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”—1 JOHN iii. 24, and iv. 13. “The foolish shall not stand in thy sight.”—Ps. v. 5. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.”—2 JOHN i. 9.

COMING to Jesus and being in Jesus are not all : he only that *abideth* in Him to the end, shall be saved. Some persons, as soon as they have tasted a little of nearness to Jesus, think that now they are all right for eternity, and get secure and proud, or cold, and at last quite lukewarm ; and instead of abiding in Jesus, they abide in conceit, and in a false claim to His grace and righteousness, or in the vain honour of having once possessed and experienced Jesus. Abide, says John, ye must abide in Him. Ye must partake of Him continually. Every day must ye experi-

ence Him in your hearts, and always have Him near ; daily must ye awake, renew, and strive to keep ever living and fervent, your faith, love, and communion with Him. Here comes in that prayer without ceasing, which Jesus and Paul so much recommend, and which all that have *continued* in Jesus have faithfully practised. Alas ! one is indeed soon awakened, and rejoices in the coming of Jesus into his heart ; but he does not hold Him fast, and does not abide in Him. He has found the treasure, but he does not preserve it ; he will not surrender all for Him ; he would fain retain Jesus and the world at the same time ; would fain enjoy sensual pleasures, honour and wealth along with Him ; would fain abide in Jesus, and, at the same time, in himself. This, however, will not do ; if thou abide in thyself and thine old habits, Jesus abideth not in thee. Thou must go out of thyself, deny thyself entirely, and crucify thine old man, or thou canst not be a disciple of Jesus, nor abide in Him.

## JULY THE THIRD.

"Oh that I were as in months past, as in the days when God preserved me ; When his candle shined upon my head, and when, by his light, I walked through darkness ; As I was in the days of my youth, when the secret of God was upon my tabernacle."—JOB. xxix. 2—4. "We wait for light, but behold obscurity ; for brightness, but we walk in darkness."—IS. lix. 9. "The people that walked in darkness, have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined."—IS. ix. 2.

THE ways of the Lord, by which He leads His people, are often very dark, so that one does not see a step before Him, and knows not whither to turn. The blackness of night environs the soul on all sides ; no star shines ; sun and moon are gone down ; the way is rough, uneven, and beset with danger ; then one thinks, like Job, of the former days and years of fair and glorious light, when he walked in the light of clear day, and in the sun of righteousness, and when even in the darkness he had light enough to enable him to walk joyfully and securely. But Job had to pass through this night, and the Lord led him through too. Job's God is also thy God ; only give thyself up to Him, and hold in faith by His hidden hand, when thou seest nothing. It holds thee, though thou dost not feel it ; it does not forsake thee. And though thou mayest even be obliged to say with Isaiah : We wait for light, but behold obscurity—instead of our rejoicing in the long expected light, darkness sets in more and more ; yet do not despond ; for the people that walked in

darkness shall see a great light, if they only persevere in faith. The Lord is the same, yesterday, to-day, and for ever : as He was in the youth of my faith, when His secret was upon my tabernacle, such is He still, although now only darkness covers my tabernacle : He changeth not—He is ever Love, Faith, and Truth, by night, as well as by day, in the storm, as well as in the calm serene sunshine. Do not thou change thy faith and thy confidence. He changeth not.

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### JULY THE FOURTH.

“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.”—Is. xxx. 26. “For if the ministration of condemnation (the law which condemns) be glory, much more doth the ministration of righteousness (the Gospel) exceed in glory.”—2 COR. iii. 9.

**I**N the old covenant even they had light ; for the Messiah, Jesus, shone in all centuries ; yet that was but the twilight and the dawn, while now, in the new covenant, the sun shines in full mid-day splendour. Since we saw Him, born of man, hanging on the cross, and know that He is now risen and seated on the right hand of God ; since the time that He baptised with fire and with spirit, all is changed ; and we behold more on the cross than the Israelites did in the brazen serpent. In former times, God indeed spoke with men, but only through His servants ; now He talks with us

through His Son. That goes better to our hearts. For His sermon on the cross is the most glorious thing that can be desired upon this sinful earth. When the crucified Son calls to heaven : Father, forgive them, for they know not what they do ! —otherwise they would not have crucified the Lord of Glory—when the risen One shows us His wounds, and says : Peace be with you ! Receive ye the Holy Ghost ; this is quite different from what Moses says : Cursed be he that confirmeth not all the words of this law to do them. From the cross of Jesus therefore, there streams into our hearts the clearest and most pleasant light ; for it brings grace, peace, righteousness, and joy along with it into the heart ; while on the other hand, Moses' lantern seeks out only sins and transgressions, and lights up the judgment and hell, in order to terrify us ; for our benefit, however, in order, by this means, to drive us to the cross. Therefore let us give thanks for both ; but let us abide only at the cross, till we shall see Him as He is. How will it then be ?

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### JULY THE FIFTH.

“ The Lord of hosts is with us ; the God of Jacob is our refuge.”—Ps. xlv. 11. “ If God be for us, who can be against us ? Who shall lay anything to the charge of God's elect ? It is God that justifieth.”—Rom. viii. 31, 33.

**H**E that stands in God stands secure and firm, immovable as a rock in the sea, which all the floods and billows cannot move from its place,

nor cause to totter. The elect, whom the Lord has chosen out of the world and impressed his seal upon, to mark them as his property, who, through the pledge of God's Spirit, know that they are children of God, because they are moved by His Spirit, and because His Spirit witnesses with their spirits of their adoption ; these elect that have given themselves up to the Lord entirely and unconditionally, to live and to die in Him, are unassailable ; God preserves them as the apple of His eye. Neither world nor devil can impugn or accuse them ; for God takes charge of them, God guards them, and takes them under His protection ; who shall come forward and stand against Him ? They fear no one ; who could gain any advantage over those whom God covers and protects ? And that God is anxious to be their rock, their castle, their confidence, and their stronghold, they know of a surety from this, that He did not spare even His own Son, but delivered Him up for them. He who knows this, he to whom it is revealed in the Light of God, and in whose heart it is written : For thee, yea, *for thee*, God spared not His own Son, but delivered Him up for thee—can no longer waver in faith or confidence in His God. What more do I desire ? he thinks ; I have already so much from God, that I can receive no more. How shall I contain, how shall I enjoy all this that I already have ? God's Son is mine ! Heart, extend thyself ! or how canst thou contain this gift ? He that knows how to hold and to preserve this gift properly, is not afraid of receiving all else of which he stands in need ; nay,



he has and finds in that One every thing else. Only let every one be careful to have Him ; and let him not merely flatter himself that he has part in Him. He that has the Son, has likewise the Father for him and in him. And he can say with Paul : And we know, &c., Rom. viii. 28.

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### JULY THE SIXTH.

“ For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.” —ROM. x. 10. “ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” —HEB. x. 26, 27.

**M**ANY believe and boldly claim for themselves the righteousness of Christ ; yet they believe not with the heart, but only with the mouth. With the heart it is that we believe : the faith of the heart maketh righteous, maketh the life, the mind, and the conversation righteous ; and with the mouth it is that we confess, and that unto salvation, when heart and mouth speak in harmony. If, however, thy mouth confess and claim for itself the righteousness of Christ, while thy heart loves unrighteousness, thou wilt deceive thyself in thy reckoning. God will draw a line through it and say : I know thee not ; depart from me thou worker of iniquity ! If such a dead faith impute unto itself the merits of Christ, it may earn for itself hell and the wrath of God. For if any one say that he believe in

Christ and is justified through Him, and nevertheless lives voluntarily and without shame, in pleasure and love of the world, and sin, letting himself be governed by his passions, and giving himself up without restraint to wrath, pleasure, ambition, envy, hatred, avarice, desire of enjoyment, distracting world-pleasures, drunkenness, or incontinence of whatever sort, let him read his sentence in Heb. x. 28, 29. Abraham believed, and it was counted to him for righteousness, because his faith was obedient to God. Thou believest and art disobedient, and countest it unto thyself for righteousness; but God will count it unto thee for unrighteousness. For he to whom God imputes righteousness possesses it; and is righteous even as He is righteous. As John says, 1 Eph. iii. 7 : **LITTLE CHILDREN, LET NO MAN DECEIVE YOU : HE THAT DOETH RIGHTEOUSNESS IS RIGHTEOUS, EVEN AS HE IS RIGHTEOUS.**

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### JULY THE SEVENTH.

“Art thou a master of Israel and knowest not these things?”—JOHN iii. 10. “Some have not the knowledge of God: I speak this to your shame.”—1 COR. xv. 34. “For I know whom I have believed.”—2 TIM. i. 12. I know that my redeemer liveth.”—JOB. xix. 25.

**I**F thou hadst known, if thou hadst understood the things which belong unto thy peace! said Jesus with tears in His eyes before Jerusalem. The same might be said of many who call themselves Christians, yea, who profess to be awakened ones. For many know not, with all their talking

about the matter, how they stand in relation to it. There is no divine certainty, no knowledge arising from experience, no knowledge of the heart (if the expression be allowed), but only a knowledge of the head, or of the memory—a thing committed to memory, or got by hearsay—an imitation. They have not tasted, or have tasted too little, how gracious the Lord is; they have the words in their mouths, but not the truth; it is the substance of the words, not the power of the truth in their hearts. So there is a great deal of talk about regeneration, conversion, and awakening; but there are few regenerated, converted, or awakened. Many know how to speak much about regeneration, but their own regeneration and renewal of spirit they know not; and therefore understand it in its depth as little as Nicodemus did. Paul complained also about some of his Corinthians, who could certainly prate, judge, pass sentence, and found parties, and knew a great deal; but what they should have known, that they knew not. Ye have no knowledge of God, said Paul; that is, they possessed no living active knowledge, no experience of the truth. Their hearts knew nothing of Him. Paul knew in a living manner Him in whom he believed. Job knew, experienced truly that his Saviour lived; that is, he felt the power of the living God in his heart. So it has been with all true Christians. They knew what should be known, they possessed what they knew, they felt the life of what they believed, they bore within them Him in whom they believed, they lived in Him and He in them.

## JULY THE EIGHTH.

“For I know him that he will command his children and his household after him, and they shall keep the way of the Lord.”—GEN. xviii. 19. “Better it is to die without children, than to have them that are ungodly.”—SIRACH xvi. 3. “Fathers, provoke not your children to anger, lest they be discouraged.”—COL. iii. 21.

**G**OD promised to Abraham that in him all nations should be blessed. Why? The good God Himself tells thee it was because He foresaw that he would guide and lead his children and his household in the way of the Lord. Behold, it was the justifying faith of Abraham that produced such works. Thus he revealed his faith, and this active faith was reckoned to him for righteousness. Thou believest likewise, but how actest thou to thy children, and them that dwell with thee? God knows whether thou teachest them the ways of the Lord, and leadest them by thine example. God looks not only at the faith in thy mouth, but at the faith in thy life and conversation, in the education of thy children. Thy faith cannot save thee, if thou allow thy children to be damned. Thou art not walking in the way of the Lord, in the way of saving faith, unless thou likewise leadest thy children and subordinates in the right way. Though thou mayest have previously neglected this, whilst thou thyself wast still walking in evil and perverse ways, and though thou mayest now no longer be able to bring back into the right path thy children, once led astray by thyself, notwithstanding all the earnestness and

diligence which thou now exercisest, yet do not cease to exhort, to warn, and to entreat them ; do not get wearied of watching and of praying to the Lord ; do not be dismayed, He that saved thee will also rescue thy children, if thou dost not neglect any of the means. How couldst thou be happy without thy children ? Better were it they had never been born, than that they were lost for ever. Yet do not provoke them to anger by compelling them to be saved. Salvation cannot be compelled, but it may be hindered, and they may thereby be sunk deeper in perdition. Educate and guide them as God hath guided thee. Do to them as the Lord hath done to thee. Have patience, yet not the patience of Eli, but the patience of fervent love, the patience of God, which leads every one to repentance. (The same holds good for children, who have unbelieving, unconverted parents).

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### JULY THE NINTH.

“ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father.”—1 JOHN ii. 15, 16. “ Watch and pray that ye enter not into temptation.”—MATTH. xxvi. 41.

**A**RE ye still asleep ? said the Saviour to His disciples, when He came back from His earnest prayer on the Mount of Olives, and found them heavy with sleep, against which He had be-

forehand expressly warned them. He foresaw their danger, knew their weakness, and therefore He cautioned them to watch and to pray. But they slept instead of watching and praying, and all fell shamefully. Thou art still asleep, child of man ! and thou hast three great foes in and around thee ; for thou hast the world in thee, and in the world there is nothing but the lust of the flesh, the lust of the eyes, and the pride of life. These are three powerful foes, whom thou canst not possibly overcome, unless thou seek strength from above, and art continually on thy guard. He that does not watch, but goes about his Christianity in a sleepy manner, himself gives weapons into the hands of these enemies, and supplies the stronghold of his adversary with provisions, and subsidiary troops, so that he is able to hold out longer, and at last becomes altogether unconquerable. Thou hast the foe, the thief, in thine house, and sleepest calmly as if there were no danger ! How easy thou renderest his victory and his plunder. Falling is very easy for us ; we are born as fallen creatures ; we bring with us into the world the inclination to fall, and can learn steadfastness and evenness of walk only by grace, and the daily renewal of the inner man, which must be effected by the Spirit from above. He that does not daily supplicate God for this Spirit of power, and does not continually watch in this Spirit, lies on the bosom of the foe, and sleeps. What a fearful waking, when at last the long tumble into the abyss shall awake him !

## JULY THE TENTH.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi. 5, 6. "What are these which are arrayed in white robes? and whence come they?—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—REV. vii. 13, 14.

WITHOUT the sowing of tears, there is no reaping of joy. Without great sorrow there is no great joy; without the cross, no crown; without battle, no victory. Without pangs there is no birth. Not that we must earn joy and salvation by suffering, by the cross, and by battle. By no means! Ask the Apostle Paul, who can also say of this, that although we are justified and saved by grace, and without the merit of works, we cannot enter the kingdom of heaven without tribulation, persecution, and great suffering. If thou readest the *whole* Bible, thou wilt find both. Separate not what is inseparable. Thy faith in the righteousness of Christ is of no value, unless it has been seven times tried in the crucible of affliction, as gold in the fire. And who could know that thou lovest thy Saviour, if thou suffer nothing for Him, and would fain walk upon roses into heaven? Ask all true Christians of all ages whether they did not suffer much, and sowed with tears, ere they could reap with joy. And as John the seer, who saw farther than you and I, informs us, there where the Lamb and his followers, with palms and crowns walk in white robes, nought else

can be said, except that all who are there, robed in white, were here burnt black enough in the heat of affliction ; that all that have there entered into glory, did not walk here upon cotton ; but over thorns, and through rough paths, through fire and sword, contempt and ignominy, had to enter into the joy of their Lord. If thou wilt walk in this way, thou shalt be saved by grace, and shalt lay down thy crown before the Lamb.

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### JULY THE ELEVENTH.

“ All the days of my appointed time will I wait, till my change come.”—JOB. xiv. 14. “ Why art thou cast down, O my soul ? and why art thou disquieted within me ? Hope thou in God : for I shall yet praise him, who is the health of my countenance and my God.”—PS. xlii. 11.

**T**HE life of the Christian consists in this, that he gives himself up soul and body to God, and waits for perfect redemption and perfect freedom from all evil, from all sin, from all suffering and fighting, and from whatever has power to dim the heaven of the soul. This waiting and hoping, however, will often grow too heavy for us, so that we shall fall to fighting with ourselves ; fain, however, would we have it otherwise. We long for the great change of being transported from the temporal into the eternal, and of attaining rest after the conflict. But when it is likely to go too hard, we act as brave warriors, who, when they meet with too powerful a foe, do not run away or surrender themselves as captives, but bravely de-



fend themselves, in the sure hope that the commander-in-chief will send troops to their aid, or a reinforcement in due time to prevent their defeat. And who has the power and right to hope more than the Christian, whose commander-in-chief himself fought here, who watches the conflict of each of his warriors, who is ever personally near, and, indeed, present in the conflict itself, though he may not let Himself be felt? Besides this consolation, the Christian looks forward to the crown of glory, which shall fall to his share if he continue and persevere unto the end. He thinks : At present I must sigh and suffer ; one day, one day I shall give thanks and praise, and, above all, for that which in this life caused me the greatest distress and sorrow. Yes, that very thing will be my greatest joy. He that now conceals His countenance from me, will yet be the help of my countenance, and my God ; I shall see Him, have Him, and enjoy Him ; and that is worth all the conflict.

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### JULY THE TWELFTH.

“For, through him, we both (Jews and heathen converts, &c.) have access by one Spirit, unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.”—EPH. ii. 18, 19.

**H**E that hath put on Christ, and really is, and lives, in Christ, has his name written in heaven, where no man can wipe it out, but only a man's own hand, when he again stretches it out after the world and sin, and draws it back from Christ.

He, however, that abides in Him, has his place in heaven sure—a place which no one can take from him. And shall not he who is sure of this, rejoice in the citizenship of heaven? Shall he not continually raise himself above all earthly things? Shall he not have his heart more in heaven than here below? A Christian is no mere guest and stranger in heaven, in the kingdom of God, in the invisible world; his spirit is already at home there. He knows his home well, and knows every way and path about it. He that is not thus at home in heaven—but still acts as a stranger, and, like a guest, makes his appearance but seldom there, thinking of it only with difficulty—must surely be no real member of the household of God, no fellow-citizen of the saints. He only somehow imagines he has heard speak of this, and learnt to repeat it mechanically. The household know their home, be it great or small. Should not God's household know God's house and kingdom? Should they be strangers, and not at home there? Beloved brother! by thy conversation in the Spirit, learn thy citizenship—whether thou art a citizen of the world, or a citizen of heaven. The heart of the citizen of the world clings to the world, and walks in it; the heart of the citizen of heaven walks in heaven, and clings to its home.

## JULY THE THIRTEENTH.

“And the very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.”—1 THESS. v. 23, 24.

**A** THOROUGH sanctification, a sanctification of the whole man—of spirit, soul, and body—is what the Apostle desires; a blamelessness unto the day of Christ, until the Lord shall come, must adorn the walk of the Christian, otherwise he cannot stand before His coming. But in this world there is great peril, in ourselves much corruption; and it is impossible for us to get through and arrive at this sanctification and blamelessness; hence the apostle shows us the true fountain, and the right way to them. He says the God of peace shall sanctify us; and He will do it likewise; for this cause He gives us richly of His Holy Spirit, which can thoroughly, and not only outwardly, not only superficially and pharisaically, but essentially render and preserve spirit, soul, and body, holy and undefiled. The way thereto is through believing prayer, and the exercise of godliness, with confidence in the faithfulness of the Lord, who, of a surety, will help and strengthen us, if we do not prevent Him, but unconditionally give ourselves up to Him every day for this purpose. Whomsoever He hath called, with whomsoever He hath once begun this in mercy, in him He will also accomplish it; whom He hath justified, him He will also sanctify and glorify, that he may be like

the image of His Son. Nothing, however, stands so much in His way as when we are of little faith and little trust, when we think it impossible to reach such a height, &c. Such thoughts maim us, and bar the entrance of grace into our hearts, grieve the Holy Spirit, and at last make us lose all grace. For he that does not aim at perfect purity and holiness is nothing in the kingdom of God ; half-saints, superficially sanctified ones, are of no use in heaven. Through and through, or not at all. Consider : Faithful is God ; He, He, observe ! He will do it. Thy little-faith must not prevent Him.

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### JULY THE FOURTEENTH

“Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—ROM. xii. 2. “This I say, therefore, and testify in the Lord that ye henceforth walk not as other Gentiles walk, in the vanity of their minds, &c.”—EPH. iv. 17—24.

**T**HERE is nothing more contradictory, nothing more shameful, than when a man boasts of Christ the crucified One, and of His merit and mercy, and yet loves the world, that hath crucified and daily crucifies the Lord, so much that he conforms to it and acts in a manner altogether opposite to the mind of the crucified One ; when he seeks honour, and gets offended and insulted at every slight or neglect offered to his person, so that he feels unhappy and thinks on vengeance or self-elevation ; when he strives after earthly wealth

which Jesus despised ; when he loves pleasures, comforts, and an inactive life, though Jesus underwent so much in the world in order to ransom him ; when he yet nourishes hatred, enmity, dislike, and ill-will in his heart, and lets them appear in his conduct towards his enemies, while Jesus prays for foes and murderers, kisses His betrayer, and commands us to do the same ; when he desires to stand behind the world in nothing but to imitate it in everything so as to create no surprise or contempt, but so as to continue in honour ; when he is not willing to confess Jesus and His holy teaching in word and deed, but is ashamed to come forward as a real true disciple of Christ in all things. In this case, what does he do other than the heathen do ?—than he did before when he did not know Jesus ? I beseech you, beloved brethren, with Paul, I beseech you rather to leave off boasting of Christ altogether, unless you are willing to leave off conforming yourselves to the world and to lay aside entirely the heathen disposition ! Are you then afraid of the contempt of the transient world, more than of the eternally unalterable words of Christ : I know you not ?

## JULY THE FIFTEENTH.

“Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh.”—Is. xlix. 25, 26. “Fear ye not the reproach of men, neither be ye afraid of their revilings.”—Is. li. 7.

**D**O ye know the giant, the Goliath of hell? the strong one—the robber and murderer from the beginning? Fear him not, yet do not jest with him. For it is not without meaning that the Scripture calls him the strong one, the giant. Did all Israel tremble before Goliath? David alone ventured to go against him, and overcame him with a pebble; because he trusted not to Saul’s armour, nor to his own arm and pebble, but to the Lord, the stronger One. The Christian has nothing to fear if he be in Christ; for He is given to us by God for the very purpose of taking us from the giant, though we were already in his claws, and of snatching us from hell, though we were already its prey. Much less shall we fear men, who indeed look often as if lit with the fire of hell, and inspired and animated by Satan. Rage they never so devilishly, we commend the matter in fervent prayer to the Lord, who hath promised to fight with our adversaries; to feed them that oppress us with their own flesh; to catch them in their own snares; to make them tumble into the pit which they have digged for the children of God. How should we be afraid when the Lord calls to us out of heaven: Fear not the

reproach of men, neither tremble at their revilings—the revilings of them that are as drops in the bucket before Him. Learn only, dear soul, to look away from the revilings of men here below upon earth, to turn away thine ear, and look up and listen to Him who looks down from above, and speaks *Fear not* into our hearts. Forget not this word ; it is a brazen shield with which thou mayest quench all the fiery darts of Satan.

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### JULY THE SIXTEENTH.

“I have spread out my hands all day unto a rebellious people which walked in a way that was not good, after their own thoughts.”—Is. lxx. 2. “They do alway err in their heart.”—HEBREWS iii. 10. “O that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea.”—Is. xlviii. 18. “O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as early dew it goeth away.”—HOSEA vi. 4.

**I**F the Saviour stretches out His hands to a disobedient, stiff-necked people, that only provoked Him continually, but could not weary Him, to hold His arms open for them the whole day, that is, throughout their whole lives ; what will He do to those who stretch out their hands to Him, whose whole longing and desire are fixed upon Him alone ; who say with the Psalm : Lord, whom have I in the heavens but thee ? &c. If the stiff-necked Jews are so dear to Him, how will He love the Christians that have entirely given themselves up to Him ? If He yearn for those who

walk in a way that is not good—after their own ways ; how fervently will He desire those whose thoughts follow after none but Him in the blessed way of faith and love? Does he desire to do so much good to Ephraim and Judah, notwithstanding that He has so much to complain of them in the same chapter? Soul, how much good will He do to thee; if thou bring thine heart a sacrifice to Him, and cast thyself into His arms, with all that thou hast, and art? What streams of divine peace will flow into thy soul when it thirsts after Him. What a sea of grace and righteousness, of salvation and delight, will gush forth in thine heart, when thou givest heed to His commands : Love me with thy whole heart, abide in me! Come to me, thou heavily-laden one! &c. O when thou lookest up to Him, do not represent Him to thyself, otherwise than as He represents Himself in the above passage, Is. lxx. 2. Paint Him not otherwise before thy spirit's eye, than with arms stretched out to thee, and with open heart, from which streams of peace, mercy, and righteousness, are eager to press into thine heart. Make thyself no other picture of Him! Copy from the original, which He hath hereby drawn of Himself for thee, and thou shalt have a correct likeness.



## JULY THE SEVENTEENTH.

“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”—Ps. cxxxvii. 5, 6. “I remember thee upon my bed, and meditate upon thee in the night watches.”—Ps. lxxiii. 7.

**W**HAT? ye children of Israel! ye could not forget your Jerusalem, your temple, your external sanctuary, which was but the shadow of good things to come! ye could not forget it in a foreign land! it was your chief joy; your hearts clung to the place where the Lord of glory revealed Himself in clouds, and the brightness of fire. Ye would rather have ceased to live, and been unable to speak or to think, than have forgot your Jerusalem, and not have spoken of it. Can one love an external sanctuary thus? And ye children of the new covenant, that bear about everywhere with you in your hearts your Jerusalem, your temple, your sanctuary, your ark of the covenant, the glory and presence of the Lord, shall ye less cling to them? Shall ye rejoice less? shall ye be able to have more pleasure in anything else, or to hold anything in heaven or upon earth dearer than Him, who desires to dwell in us, to walk in us, and to be the heart of our heart, and the life of our life? He, should He not be our chief joy? Should He not be our last thought at night, and our first in the morning? Should our tongues retain their power of utterance, and not cleave to the roofs of our mouths as soon as they

spoke of anything else in preference to Him? Should not our souls, hearts, and minds, and all our powers, cleave to Him that hung on the cross for us, that poured Himself out like water for us? Should then a Jew be able to love his stone glory more than we love the living God? Should the law, that proclaimed only the curse and death, and prepared only wrath, have more influence on the hearts of the Jews than the gospel, which communicates life and salvation and brings peace, has over the hearts of Christians? Should Moses, with his horns and staff, make a deeper impression than the Saviour with His wounds, and with the anointing of His Spirit? Up, brethren! up! Let us love Him, for He hath first loved us! The Jews in Babylon must put us to shame, and appear in judgment against us, unless we love Him with our whole souls, and think continually and ardently of Him, who loved us when we were yet enemies to Him, who, out of pure mercy and love, drew us to Him, and now desires to be all things to our souls for ever.

## JULY THE EIGHTEENTH.

"Turn ye unto Him from whom the Children of Israel have deeply revolted."—Is. xxxi. 6. "For I am merciful, saith the Lord, and I will not keep anger for ever."—JER. iii. 12. "Turn ye unto me, saith the Lord of hosts, and I will turn unto you."—ZECH. i. 3. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ez. xxxiii. 11. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—LUKE xv. 7.

**S**ATAN says to thee: My apostate and fallen brother, God will no longer accept thee; the children of God will also no longer recognize thee. So says the devil; and God says: Turn again; turn to me, I will help thee; I will redeem thee! Wilt thou, then, rather believe the liar and the enemy of thy soul, than truth and love, that would rather have thee saved and blessed, than lost and damned? God, thy Saviour, not only accepts thee: it is a feast of rejoicing in heaven. My beloved angels, says Jesus, rejoice no less, but even more than over ninety and nine that have never fallen, but after their conversion, have continued faithful. "Yes, I have acted rudely; I have already too often forsaken the Saviour;" all the greater, then, will His joy and that of His angels be, when they yet find the often lost one, and when thou once turnest in such a manner to Him, that nothing can separate thee from Him more; all the more grace will He give thee this time, that thou mayest be able to continue steadfast, and He may never more lose His sheep

which He hath found again. That which detains the fallen sinner from turning back, usually also detains the godly man, when he has allowed himself to be distracted, or forgotten himself, from again seeking the face of the Lord, and turning to communion with Him. I may not come now, he thinks, with such a distracted, faithless heart ; I must wait till it gets better. My friend, it is the same liar and murderer that suggests this to thee, that deceives the apostate, and keeps him back from a real conversion. For the Saviour says at all times : Come all, all to me ! and the longer thou tarriest, the worse thou becomest. The Saviour does not desire that any one should stay away, but that *every man* should turn to Him ; thus He writes to thee, 2 Pet. iii. 9. Turn to me, thou strayed, scattered one, and I will gather thee and bring thee help from thy dispersion ; I will turn to thee. So he speaks to thee, Is. xlv. 22 ; Zech. i. 3. Do read this Epistle of the Lord's to thee.

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### JULY THE NINETEENTH.

“ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son ; in whom we have redemption through his blood, even the forgiveness of sins.”—COL. i. 12—14. “ What shall I render unto the Lord for all his benefits toward me ? I will take the cup of salvation, and call upon the name of the Lord.”—Ps. cxvi. 12, 13. Compare Ps. ciii. 1—4.

**A** THANKFUL disposition is fond of recalling to mind the benefits and blessings of God,

which it hath received throughout life, and does not forget what good the Lord hath done to it ; for hearty thanks are a new petition and one that may be answered. He that hath received forgiveness of his sins, must not forget his purification from his former sins and so fall into new ones. Let not him that hath become a child of God, and is sealed with God's Spirit, grieve that Spirit by ingratitude and carelessness ; let him rather rejoice over it every day with heart-felt humble thanks, and his state of grace will ever grow more secure. Let not him that can call upon God as a father, and that has experienced Jesus as advocate and representative, reconciler and Saviour, neglect by devout thanks and praise to his Saviour, to call upon the Father, in a child-like spirit, and to implore Him for the preservation of this grace, through Jesus, the Mediator, so that he may not let slip this grace unused. Surely he that always in true sincerity, rejoices in the love and goodness, grace and mercy of his compassionate God and Saviour, and thanks Him for it with a moved heart,—and again places this undeserved mercy before his eyes, and contemplates it in his heart,—lives in it, and nothing will be able to separate him from the love of God in Christ Jesus.

## JULY THE TWENTIETH.

“Exercise thyself rather unto godliness. For bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”—1 TIM. iv. 7, 8.

**I**N order that thou mayest be godly, thou must be in God, and God must be in thee. Love is surely godly, for it lives in God, and God lives in it. Therefore love God with thy whole heart, and thou shalt at once learn what is the meaning of godliness and of being blest in God. Seek His grace and the forgiveness of thy sins through thy Saviour ; or, if thou hast already received this great blessing, abide in Him who hath forgiven thee and have thy delight in Him, and thou wilt be inexpressibly blest, enjoying a delight and a peace which no man can take from thee. In whatever sustains and heightens this peace and blessedness thou must exercise thyself. And what could make thee more blest in God than a childlike spiritual communion with Him, and a life of active love towards thy neighbour ? God and Christ are blessedness itself, the fountain of all blessedness ; whosoever cleaves to this fountain, with his whole heart, exercises himself continually in approaching this fountain, thirsting and longing for it, will receive rich draughts from it, and will be drunk with the rich blessings of God’s house. Whosoever, then, in the consciousness of his godliness, strives to make others partakers of this joy, and leads them to this fountain, will become still more blest, because the joy of others now becomes his joy, and

enhances his own. Thus godliness hath the promise that, both here and yonder, it shall bring the greatest gain, which no wealth or fortune of earth can bring ; it is blest, ever blest, in life and in death, in the present and in the future world ; for nothing can separate it from God, its Author and Fountain.

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### JULY THE TWENTY-FIRST.

“O earth, earth, earth, hear the word of the Lord.”—  
JER. xxii. 29. “This is my comfort in my affliction : for thy word hath quickened me. Unless thy law had been my delights, I should then have perished in mine affliction.”—Ps. cxix. 50, 92.

**O** LISTEN how the prophets cry to the earth, in order to awake love and attention to the word of the Lord. Is that, then, a matter of so much consequence? Assuredly ; more than the tongue of a prophet can utter. We should inevitably perish in our misery, in our sins, and amid the distresses of this life, if we had not the word of God ; so says David. How often do we come close to the abyss of perdition and despondency, before we are able valiantly to grasp God’s word, and cleave with faith and confidence to God’s truth and faithfulness? This and this alone rescues us again from all. And even though hell already had us in its jaws, or Satan in his claws, or sin in its net, if we could reach the word of the everlasting almighty God, our Saviour, and grasp it in faith, then death, the devil, and hell,

sin and the world, and all the hosts of our foes must again render us up, free us, and set us at liberty. The snare of the hunter is broken, is then the exclamation : and we are free. The word of the Lord is a rope let down from heaven to earth, which every human hand, every heart, if it will only believe, can grasp and hold. Whosoever really seizes it and does not let it go, even where all the world forbids or mocks him, or tries to drive him away by force ; whosoever, notwithstanding all this, holds it fast, is safe, swings himself by it over all the mountains, and is drawn up out of all the abysses into heaven. For the hand which lets it down will also draw it up ; it will not let go, nor let thee fall. Be without fear ; the rope will not break. It is strong and good, enduring to all eternity ; it is threefold—Father, Son, and Spirit hold fast, and a threefold cord breaks not. Eccl. iv. 12.

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### JULY THE TWENTY-SECOND.

“Fight the good fight of faith, lay hold on eternal life.”  
—1 TIM. vi. 12. “If any man also strive for masteries, yet he is not crowned, except he strive lawfully.”—2 TIM. ii. 5.

**W**HO will deny that foes oppose the godly man on all sides, and strive to take his jewel from him ? If he will maintain it he must fight, not with his hands—not with sword or dagger—not with a human arm,—but with the shield of faith, and the sword of the word of God, with



prayer and supplication to Him, through whom, and in whom if He be in us, and we in Him, we can alone fight and vanquish our foes, which we can in nowise do without Him. Whosoever fights with his soul's foes himself, and in his own might, building strongholds of all kinds of sand, grains of human self-invented counsels, risking his life in them, and thinking himself safe, shall not stand in the fight. The enemy despises his strongholds. But when they espy the Lord, who is the true hero in the fight, they give way and take to flight. If thou tremblest before thy foes, when thou considerest thy weakness and their strength, then march not with thine own forces into the field against them, but cast thyself down on thy face before Him at whose name hell trembles; implore Him to fight for thee, and to teach thy hands to fight. Hope in Him; He will do all things well, and lead out thy conflict to victory. Confide but in Him alone, and therefore persevere in prayer and living confidence in Him, till thou hast conquered. This is the strife of faith, of believing, persevering prayer which Paul recommends. By means of it, we lay hold on Christ and eternal life. He that fights, but not thus, does not fight aright, and is not crowned because he does not conquer and cannot conquer.

## JULY THE TWENTY-THIRD.

“Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.”—2 PET. i. 5—10.

**T**HERE are so called awakened ones who have a short Bible, with nothing in it but what soothes and comforts their corrupt flesh; that is, they tear out of the Bible only words of comfort, which do not refer to them, and that because they desire to have nothing to do with anything else that is in the Bible. Thus the Bible becomes a bridle to them, which holds them back, so that they do not get beyond flesh and blood, and come to Christ. It should, however, be a spur to them, urging them daily nearer to their Saviour. Such a spur is this passage from Peter, requiring to be read in its entirety, and seriously reflected upon. He has prefixed the precious promises of God, which are followed up by those wholesome exhortations, which let no man consider superfluous, though he may have been with Peter upon Tabor, or with Paul in Paradise. Thou mayest have already received many mercies, thank God for them. But if thou dost not apply diligence to make thine election, about which I will not contend with thee, and thy calling to a true Christianity, sure, and to unite with thine: “I believe in God, the Father, I believe in Jesus Christ, the Saviour,” &c., Christian virtue, and true godliness, patience,

and temperance, and all that the eye of Jesus loves to behold in His children, listen to what Peter says to thee: Thou art blind, and canst not see afar off, and hast forgotten that thou wast purged from thine old sins. Thou wilt fall, or art already deeply fallen, because thou hast lost the faithful following of Christ, and likeness to Him. If, however, thou hast in thee all those things which are demanded by Peter, and art neither barren nor unfruitful in the knowledge of Jesus, thou art a true disciple of Jesus, and knowest how the Bible must be treated. But most people like the Bible pocket-size. Nevertheless, there would still be enough in it to smite and to heal them, if they would allow themselves to be smitten and to be healed.

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#### JULY THE TWENTY-FOURTH.

“My meat is to do the will of him that sent me, and to finish his work.”—JOHN iv. 34. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.”—ROM. viii. 29. “For I have given you an example, that ye should do as I have done to you.”—JOHN xiii. 15.

**H**OW can a true Christian daily receive grace after grace from Jesus, allow himself to be loved by Him so much contrary to his deservings, live merely on His merits and sweat, wash himself with His blood, and draw life from His death, without feeling in himself the wish, the striving, and the earnest longing to become like his Master,

and, even in this world, to be as He was? Every scholar models himself after his master, and looks at his words and actions. And should the Christian continue in his natural corruption? Should he be born of God, and have Christ dwelling in his heart through faith, and still not lead a godly life, nor endeavour to conform to His image? Nay, even a friend strives to imitate his friend in all things; the lover does not rest until he has reproduced in himself the image of the loved one. One first shows love by acting as he whom he loves acts. For this end also, we were all appointed and chosen by God before the foundation of the world, that we might become like Him, Eph. i. 3. The food of His body, John iv. 34, must also become the food of ours, His mind and spirit must become our mind and spirit, else we have no part in Him. Our eye must be continually fixed on Him and His holy life, that we may ever think, speak, and act as He would think, speak, and act, were He in our place. As was said to Moses: Look that thou make them after their pattern which was shewed thee in the mount,—so it is with the Christian. Look at the image which was shown thee upon the mount of Golgotha, and direct thy whole life according to it. Exod. xxv. 40; Acts vii. 44.

## JULY THE TWENTY-FIFTH.

"The multitude of all the nations shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold he eateth ; but he awaketh, and behold he is faint."—Is. xxix. 7, 8. "Why sleep ye? rise and pray."—LUKE xxii. 46. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God."—Ps. xiv. 2. "The Lord is good unto them that wait for him, to the soul that seeketh Him."—SAM. iii. 25.

THEY are like dreamers, the false Christians, the seemingly awakened ones, who go about in a sleep-intoxicated security, feed upon mere words, and nourish themselves with notions and ideal representations. Only when they are frightened out of their sleep, do they see and feel how empty, lean, and spiritless, they have been. Know thyself, examine thyself, and see whether thou art eating in a dream, or awake ; whether thou hast the living word, or only the dead letter to feed upon ;—living food nourishes and strengthens ; the food of a dream leaves the fancied eater lying empty, powerless, and like to dead. If, then, thou art such a secure sleep-intoxicated convert, having the name of being awake, but, nevertheless, sleepest, and only dreamest, stand up and hear the word of the Lord, wherewith he awoke his sleepy disciples ; look up to heaven, the Lord looks down to see whether thou art awakened, whether thou askest after Him. He is ready to answer thee ; He is gracious to every earnest inquirer after salvation and blessedness. If thy conscience is awakened, or if it does once awake, know that the

Lord has been long watching thee, has long waited for thee, and now rejoices that thou at last hungerest after His salvation, and longest to enjoy the words of life, the food of strengthening. Do not despond on account of the time which thou hast lost and spent in dreaming, but begin to-day to use every moment for thy salvation, and thou shalt succeed.

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### JULY THE TWENTY-SIXTH.

“We have both straw and provender enough, and room to lodge in.”—GEN. xxiv. 25. “Say to them that were bidden: Come, for all things are now ready. Lord it is done as thou hast commanded, and yet there is room. Go out into the highways and hedges, and compel them to come in, that my house may be filled.”—LUKE xiv. 16—23.

**A**S Rebekah and Laban so hospitably invited, received, and entertained Abraham’s servant, because there was room enough in the house of their father, even so, the Son of the eternal Father is as hospitable, and infinitely more so, in whose house there are as many mansions as there are men desirous to be saved, and more also. Or, should it ever be possible to say of God’s infinite kingdom, when a poor, sinful, but repentant, and grace-needing child of humanity knocks for admission and reception: The house is full, there is no more room for thee? The Saviour tells us differently: Not only for those that apply voluntarily, or come immediately at the first call, is there room; but, though all be there that were called

and invited, there is still room for those that must be forced and compelled by the power of love. Though all the respectable people already sit at the table, there is still room there for the lame, the maimed, the blind, and all those whom no one cares to receive into his house. And when all these likewise have been brought in, there is still room for those that lie in wretchedness upon the highways, so that the sight of them and their misery offend the traveller ; for those behind the hedges and fences, usually far enough from being distinguished or educated people ;—yes, for them there is room, and the Lord will compel them to sit at His table. He would be angry, if they did not come, He would burn them with fire if they despised His house, or His table, like those who allowed themselves to be detained from His supper by oxen, merchandise, or wives. So earnestly does the Lord desire to have all saved—so many mansions are prepared in His house—so much room is there, that no one is sent away, but all are accepted. Fear not, therefore, lest thou be not accepted ; fear rather lest thou come not—lest, by thine own fault thou keep back, to the displeasure of Him who hath called thee.

## JULY THE TWENTY-SEVENTH.

"Whatsoever is born of God overcometh the world."—1 JOHN v. 4. "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do."—JOHN xiv. 12.

**F**AITH is the way, and the door, and the key to all the treasures of God. All things are possible to him that believeth, says the Saviour, Mark ix. 23. What the Saviour did and could do, that faith likewise can do; and it can do even greater works, as the Lord hath promised to the faithful. This is incredible, and yet who will deny the truth. For Jesus does not say that He could not have done greater works, but only that He will cause those who believe in Him to do greater works. Indeed, however, it is only He who works in the faithful, and therefore the works also are *His* works. The greatest work unquestionably is to overcome ourselves and the world in us. For there have been conquerors of the world who have overcome everything outside themselves, but themselves and the world within them, they could not conquer. This has been reserved for the faith of Christians; outside it it is nowhere to be found. Moreover, the Christian faith conquers in others, and for others; when it wrestles in prayer and unceasingly supplicates for them, it overcomes the most unconquerable and most hardened hearts, and makes them subject to Christ. It drives all the devils of sin and malice from the hearts of men, when it rises up in its might to the Lord, who has the keys of death and



hell. What is stronger than death? what can bind it? Faith fears it not, but swallows it up, raises the dead to life, and creates a new and living world out of mere dead bones, Ez. xxxvii. 4. "Though one can do nothing but believe, he can do all things." Yes, such a faith is an ever-living and moving power of prayer, always standing in the closest communion with the Omnipotent, without whom no faith is possible. Faith is God in us. Blessed is he that can entertain and retain Him.

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### JULY THE TWENTY-EIGHTH.

"In Jesus Christ, neither circumcision availeth anything, nor uncircumcision; but faith, which worketh by love."—GAL. v. 6. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."—1 COR. vii. 19. "Thou hast faith—show me thy faith without thy works. Wilt thou know, O vain man, that faith without works is dead?"—JAMES ii. 18, 20.

**L**IVING faith plants Christ, the tree of life, in the heart, so that He is firmly rooted and grounded in it, and bears fruit to eternal life. When there are no fruits, the tree is not good, however much prating there may be about it. It will be easier for thee to separate light from the sun, and warmth from fire, than to separate love and the works of love from true faith. As a sun without light, or a fire without heat, so is a faith without works. What avails a righteousness that leaves thee without righteousness—without righte-

ous deeds? What avails a Christ that lived, suffered, and died, eighteen hundred years ago, and now leaves thee empty and dead in sin? Of what use is a robe which thou dost not wear? If Christ has given thee, through faith, the coat of righteousness, the wedding-garment, where hast thou it? show it; put it on; walk in it; otherwise thou wilt not be admitted to the marriage supper, but wilt be again cast out. If God and Christ be for us, they must likewise be in us. A God, a Christ outside me, is not *my* God nor *my* Christ. What is not fused together with my being is not mine; it does not belong to me, nor I to it. I can not lay claim to it, unless I appropriate it, and receive it into my mind, my heart, and my spirit. What lives in me is my life. Whosoever hath not the spirit of Christ is not His. To him that hath not the righteousness of Christ, righteousness doth not belong. Of what service to thee is a draft for a large sum of money, unless thou really cash the paper presented to thee, turn it unto money, and lift and use the assigned sum? To whomsoever God or Christ presents anything, to him He likewise grants the right to enjoy and possess it. Examine yourselves, therefore, and see whether you have what you believe; whether Christ really be to you what He was made unto you by God.

## JULY THE TWENTY-NINTH.

“And he rose up that night;—And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, and he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.”—GEN. xxxii. 22, 24—26.

**T**HE man with whom Jacob wrestled was the Son of Man, as Jacob afterwards discovered, when He blessed Him (verses 29, 30). They wrestled with each other till the dust rose. It was a vehement contest, such as thou canst not understand without experiencing it. God many times sets Himself in violent opposition to His heroes of faith, and desires to be vanquished by violence and earnest fighting; certainly for no other reason than that we may be exercised in faith, and may value more highly, and preserve better, our hard-won treasure. Without such wrestlings, we shall not receive much from God. Thou must, moreover, overlook how Jacob prepared himself for it: he rose up in the night, when one can pray and commune with God with least interruption; he sent his wives and children over the brook, in order that he might be alone with God. It is a great work to wrestle with the Almighty, and one in which everything else must be set aside. He did not cease from his wrestling till God besought him: Let me go, for the day breaketh—till God put his thigh out of joint, till He blessed him, till Jacob had what he wanted.

Therefore, learn to pray, and to wrestle in prayer, if thou art in earnest about thy salvation. The Saviour often allowed Himself to be wrestled with, *e. g.* Matt. xv. 22, &c. He Himself wrestled with death, Luke xxii. 44. Paul likewise, amid many sufferings, wrestled in prayer, according to the working of Him who was mighty in Him, 2 Tim. iv. 7. He tells of Epaphras, that he was wrestling for the Colossians, Col. iv. 12. He adjures and beseeches the brethren by Jesus Christ, &c., to wrestle together with Him in prayer to God for him, Rom. xv. 30. Prayer is not therefore a mere murmur of the lips, it is not a gift of the oratorical talent, but a strong fight with God in the Spirit. Lord, teach us also to pray and to wrestle, as Thy friends wrestled with Thee. Strengthen me, that I may never let Thee go, till Thou bless me.

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### JULY THE THIRTIETH.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—1 TIM. i. 15. "I came not to call the righteous, but sinners to repentance."—MARK ii. 17. "Who will have all men to be saved, and to come unto the knowledge of the truth."—1 TIM. ii. 4.

IT is true, as Paul says, there is no finer saying upon earth, none finer will be found though we search all the libraries and writings in the world, though we hear all the sayings of wise men and of fools; there is no more beautiful, more delightful, more consoling saying on earth, than that dear saying, worthy of all acceptance: Jesus

Christ, the only begotten Son of God, came into the world to save sinners. When this saying falls upon proper ears, it makes the whole man richer than though a thousand worlds were presented to him—than though all the men in the world, great and small, were to assure him of their favour. And what the Apostle wrote, the Saviour Himself beforehand confirmed, and proclaimed to the world full of sinners. Yea, yea I am of a truth come into the world for this very cause, to call sinners to repentance and salvation. Observe, it is not saints or righteous persons whom I seek upon earth. I know well that the world is full of sinners; but even for their sakes I am here—sent down by the God of love, who desires that no human soul should be lost, but that all should be saved. Surely then all the world should fall upon their faces and worship. And though they do not, yet, dear reader, do thou. First let this saying fall with due weight upon thine heart, and then thou wilt surely fall down upon thy face. The word, if thou comprehendest it aright, will cast thee down, though nothing else in the world can bow thee down. Happy are the ears which are open to receive thee, O word of life.

## JULY THE THIRTY-FIRST.

"There is none like unto thee, O Lord; thou art great, and thy name is great in might."—JER. x. 6. "I, even I, am the Lord; and besides me there is no Saviour."—Is. xliii. 11. "And it shall be said in that day: Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we shall be glad and rejoice in his salvation."—Is. xxv. 9.

**J**ESUS is ALL to us. He is exactly what we, sinful, blind, weak men require. No one can do to us as He does. Every where else we seek in vain for the help, the strength, the grace, the life, the peace, and the blessedness, which we may find in Him. No man could find true rest and peace for his soul, no man could become pure and good, no man could stand in judgment before God, no man could hope for a better life, no man could be saved, no man could console his neighbour, no man could hope for good to himself and his family if Jesus were not the being He is—"Saviour, Redeemer, Blessor, Sin-destroyer, Awakener of the dead, light, truth, life, eternal Father, Prince of Peace, might, Counsellor, the Wonderful." Where could the whole human flock obtain a shepherd to watch them, feed them, protect them, and guard them? Where could the sacrifice come from, that should be sufficient to wipe out all the sins of all the sinners, from Adam to the last man born of woman? Where could the physician, the medicine, the abundance of spirit, power, and ointment be, which are required in order to heal all the weakness and vice, all the frailties and diseases of the soul, and to new-create the whole man? Where could a

sea of joy and blessedness be found, from which all human hearts that thirst for joy, and languish for salvation, might draw, and drink their fill? Who would have the patience, long-suffering, faithfulness, affection, and cordiality which are necessary for the awakening, conversion, education, and sanctification of weak creatures, so as not to get wearied with them, so as not to despair, and reject them? Now, however, we have found Him, the man who unites in Himself all these, and more than human tongue can utter, more than we need. Now we can say, what Isaiah (xxv. 9) said beforehand: This is our God whom we require; this is the Lord, who exceeds our expectations, wherefore we rejoice and are glad in His name.

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### AUGUST THE FIRST.

“Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet-smelling savour.”—EPH. v. 2. “Walk in wisdom toward them that are without.”—COL. iv. 5. “Let us walk in the light of the Lord.”—IS. ii. 5. “That no man put a stumbling-block, or an occasion to fall, in his brother’s way.”—ROM. xiv. 13. “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”—1 JOHN ii. 10.

**T**HE sweetest savour to God is love; for this reason, Christ, who, from love, sacrificed Himself for us sinners, hath pleased God best; for this reason God is pleased with all those who walk in love; who do to their brethren as Christ hath done to us; who sacrifice themselves for their

brethren and their neighbours ; who have learned to deny themselves what they most loved, to avoid the appearance of all evil, in order to give no one an occasion to fall ; who do every thing they can through grace, in order to build up their neighbours, to save them and rescue them from perdition. If thou wilt send up a sweet incense to the Lord, let it burn in thee, let it flame up in works of love ; preserve, nourish, and increase it by fervent supplication, and the continual exercise of love, by a conversation in the light of love, without giving offence or cause of stumbling. What affected the heathen so much in the first Christians ? Their love to each other and to all men. See how they love one another, when they saw the Christians meeting each other, or gathered together. No light shines so clear, none streams so full into the eye as the light of love, in which there is no shadow, no spot of scandal or offence. All light is but paint and darkness, if it be not pure love. All the sweetness, and all the gestures of love are insipid, and of bad savour before God, unless the love edify, be active, and impel to a conversation in love, according to the mind and example of Christ. Whosoever despises or fails to respect a single man, though that man may be, as Paul says, *without*, outside the communion of Christ—a child of the world, or of Satan—his light is darkness, his love is a cold sheen, is a northern light, which glitters indeed, but does not warm.



## AUGUST THE SECOND.

"There remaineth therefore a rest for the people of God. Let us labour, therefore, to enter into that rest, lest any man fall."—HEB. iv. 1—11. "They shall hunger no more, neither thirst any more : neither shall the sun light on them, nor any heat. God shall wipe away all tears from their eyes."—REV. vii. 16, 17.

**W**HEN the children of Israel were being led through the wilderness, a promise was given to them that they should be conducted to rest, that is, to the peaceful possession of the land of Canaan. Inasmuch, however, as they neither believed nor obeyed the voice of God, but were deceived by evil lusts, and hardened their hearts against Him, God swore in His holy wrath : They shall not enter into My rest. He let them all die in the wilderness, and let only their children and descendants thither. Paul now says : We likewise have a land of promise, a Canaan ; there remaineth yet a land of rest ; here, the kingdom of God within us, and yonder, heaven, the kingdom of God in eternal glory. Thither the Lord desires to lead us, and will lead us. Paul, however, cautions us, chap. iii. verse 12, etc., to beware of hardening our hearts, lest we fall away from the living God and allow ourselves to be seduced by sin ; to continue partakers of Christ, and not lose the ground-work of His character, which He has given us ; not to become inactive, slothful, dispirited, lazy, sleepy, and cold ; lest any one allow himself to be wearied and frightened by tribulations, sufferings, fightings ; or from sloth, willingly continue in the wilderness, because he

has no will to force his way through the enemy to this true rest—because he loves too much the peace of the flesh. He warns us lest any of us should backslide or fall away, and neglect entering into the eternal rest, into the heavenly Canaan. For what avails it to us that we know of it, that it is preached to us, and that some persons can speak and write even something more of the kingdom of God, of the time of its appearing, of the place and circumstances? This avails us nothing unless we listen to the voice of the Lord, and watch, and pray that none may follow the example of the Jews, and God again swear in His wrath: They shall not enter into My rest. Let the third and fourth chapters of Hebrews be read and reflected on with all diligence.

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### AUGUST THE THIRD.

“God is our refuge and strength: a very present help in trouble. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, there is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.”—Ps. xlv. Cf. Ps. xlviii. “We have a strong city; salvation will God appoint for walls and bulwarks.”—Is. xxvi. 1.

**T**HE City of God is the Church of Christ, the community of the saints, the assembly of the faithful. It is ever in great trouble in this world, but yet it cannot fall. It is besieged, threatened, persecuted, rejected, and blasphemed by its

enemies—by the flesh, the world, and the devil ; but nevertheless it continues a strong unconquerable city, however weak it may appear from without, without bulwark, without defence or arms, opposed to all hostile attacks, in the midst of the camp of the enemy. Why is it not afraid ? How can it even be glad ?—the Lord is within it. Jesus dwells in His faithful ones ; they are all dwellings of God in spirit. Eph. ii. 22, and iii. 17. Wherefore it can and may be glad ; it hath a spring, yea, a river of living water in it. Joel iii. 23 ; John vii. 38 ; Ezek. xlvii. 1. The comfortings of the Holy Spirit rejoice, strengthen, and sustain it, so that it will continue and abide even though all the world go down, and the mountains tumble into the sea. It is a rock in the sea ; all the floods and billows break upon it, and it overcomes all in Him who is with it, who never leaves it, but makes it mighty and strong. Wherefore, believing souls, be not dismayed ; so long as ye have the Lord with you, ye shall be safe. Only take care that He be, and abide within you. If He depart from you, or you from Him ; if ye do not cleave firmly to Him, and, if ye are not shut up in Him as in a stronghold, and surrounded by Him as by a barricade of chariots, ye will come to shame. But he that abideth in Him sings : AS THE MOUNTAINS ARE ROUND ABOUT JERUSALEM, SO THE LORD IS ROUND ABOUT HIS PEOPLE, FROM HENCEFORTH EVEN FOR EVER. Ps. cxxv. 2.

## AUGUST THE FOURTH.

“For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ.”—PHIL. i. 21, 23. “So shall we ever be with the Lord. Wherefore comfort one another with these words.”—1 THESS. iv. 16, 17.

CHRISTIANS have never regarded their departure from this life otherwise than as a going home, a return to their native country. As a child in a foreign land exults when it hears the news, the order that it may return to its father's house, to its native land; so the Christian rejoices in his last hour of life upon earth, the hour which transports him to his everlasting home, his Father's house! In this, and in many other respects, death is a great, yea the greatest gain, provided Christ be our life, for that must not be overlooked. He that can, in truth, repeat after the Apostle the first part:—To me to live is Christ,—will also be able to repeat the second:—To die is gain,—with gladness of soul, and with the full harmony of his heart. If Christ live in thee, thou shalt not die, but shalt have infinite gain by that which men call death; thou shalt be placed beyond the risk of again losing the life which thou hast here begun in Christ. Thou shalt reach the certainty of living for ever in Christ and God, in glory and blessedness. Shall not he whose eye beholds this fair, lovely image of death, so fearful to all the world, desire, with Paul, to depart?—shall he not, by his conversation, already have more treasure there, where he is assured of abiding for ever, than here,

where he is only a pilgrim with no continuing city? This must assuredly take place, as in the case of Paul, with perfect resignation; so that we must be willing to remain for the sake of the Lord and our brethren, as long as it profits; but without home-sickness, without a conversation in heaven, there is no Christian; the joyous, living hope of being for ever with the Lord, often carries him, even now, away with it, across into the native dwellings of peace.

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### AUGUST THE FIFTH.

“I entreated thy favour with my whole heart: be merciful to me according to thy word.”—Ps. cxix. 58. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”—MAT. vii. 7, etc.

THE permission, or the right conferred upon us to appear before the face of God and to pray, is an invaluable gift, but one not sufficiently recognised, or appreciated by any human being; a privilege above all privileges—a wealth or treasure which must be far preferred to all riches, treasures, and all else that can be named. A gold-digging, a silver mine, a sea full of pearls and jewels, if such stood free and open to thee, should not be so grateful or dear to thee—could not make thee so happy, rich, and glorious—as the permission to pray,—to come to God, and the treasure of His mercy, and take from it whatever thou requirest. Alas, if men but understood this! If they but knew what lies

hidden therein for those who make use of it, who approach God in prayer ! He that knows this always goes first, and most readily, and as often as he can to it ; to him every moment which he can devote to it is precious. When others think : I must and will turn hither or thither, where I may find advantage, favour, honour, or pleasure,—he that is experienced in prayer thinks : And I know no better spot, no happier walk, no richer fountain of all wealth, honour, and joy, than prayer and communion with my God ; there I am rich, honoured, favoured, gladdened, and glorified as I am in no other spot, with no other being in heaven or upon earth. Wherefore he goes most freely and most frequently thither, and allows no success, and no enticement to detain him at any price.

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### AUGUST THE SIXTH.

“By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows. How shall we sing the Lord’s song in a strange land ?”—Ps. cxxxvii. 1, 2, 4. “Weep not : she is not dead, but sleepeth.”—LUKE viii. 52, and vii. 13. “Ye shall weep and lament, but the world shall rejoice.”—JOHN xvi. 20. “Weep not : behold, the Lion of the tribe of Judah hath prevailed.”—REV. v. 5.

**S**HALL the Children of Israel not weep when, torn away from their Zion, they must sit by the rivers of Babylon in a strange land ? Shall they not weep when their dearest treasure is taken from them, and they are scattered in Babylon ? They may do so, because they cannot do other-

wise, and the Lord Himself tells them beforehand: YE SHALL WEEP. Nevertheless, Babylon, which rejoices and laughs at the chastisement of the children of God, would have more reason to weep. They may weep, the children of God, when they are oppressed and afflicted by Babylon; but, nevertheless, they must not be inconsolable or dismayed; they must not give up hope; they may weep over the present, but at the same time rejoice in the future, and its promise. Therefore, the redeemed of the Lord shall return and come with singing into Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, etc. Is. li. 11, 12. Shall a widow not weep when she is deprived of her only child; a teacher, when he is deprived of his scholars; a community, when it is deprived of its teacher,—and become widowed and orphaned? Nay: Weep not, says the Lord, who helps and rescues from death. Shall a man not weep when he looks into the black future and sees nothing; and no man can open and read the book of the hidden counsels of God; and on all sides the blackness of night and heavy sufferings threaten, and nowhere a ray of help and consolation is to be seen;—shall a man not weep? Nay: Weep not, says the voice, the Lion of the tribe of Judah hath prevailed. In the world ye shall have tribulation; but be of good cheer; I have overcome the world. John xvi. 33. A man cannot indeed refrain from weeping, but yet he weeps quite other tears than the world does in its sorrow; they are mixed with consolation and hope, whereby they are soon and easily dried.

## AUGUST THE SEVENTH.

“If thou return, then I will bring thee again, and thou shalt sit before me : and if thou take forth the precious from the vile, thou shalt be as my mouth ; let them return unto thee ; but return not thou unto them.”—JER. xv. 19. “He that is not with me is against me : and he that gathereth not with me scattereth.”—LUKE xi. 23.

**T**HE Lord preached even to the preacher Jeremiah, and showed him what he should teach His people, if he desired to continue His preacher and teacher. And what was this? What shall the preachers and teachers of the Lord, whom He Himself calls and appoints, preach and teach? What shall they hold? They must hold to Him, whether teachers or hearers, and not to evil men. Of what avail are all preaching and sermon-hearing, if we do not separate ourselves from the evil world? Of what avail is it to speak or to hear God's pure, simple word, if we afterwards again mix with the unclean, and allow ourselves to be again distracted, diverted, and intoxicated with the evil world? God cleaves only to them that cleave to Him. He that does not, in Christ, gather with Christ in the spirit, or does not continue gathered, scatters. He that does not draw together all the thoughts, desires, and emotions of his heart, body, and soul, and continually direct them to Christ, is poured out like water, scattered like chaff, blown about by the wind ; how can he possess or enjoy Christ? How can he be a partaker of Him? Christ desires the whole heart, the whole being of man. All the powers of his



soul concentrated on Him, to Him, and in Him. Whoever, therefore, is not with Him, and does not gather with Him, is against Him, and scatters and shivers his strength, and casts himself away. Separation from the world and from evil men—who hate God and God's Word, edification, prayer, and devotion, and who love only insipid conversation, novelties, and amusement—is an essential condition made by God the Lord for preachers and hearers. And it has likewise the promise that if we cleave steadfastly to it and do not side with the world and evil men, they will return to us, and apply themselves to that which is good. If thou do not allow thyself to be perverted by the wicked, the wicked will let themselves be converted by thee. Be steadfast, so that the wicked may rather become righteous through thee, than thou become godless through them.

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### AUGUST THE EIGHTH.

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.”—2 TIM. iv. 8, 18.

**G**LORIOUS prospect! In proportion as it is dim under the clouds it is clear and beautiful above the clouds. He that is upon a lofty mountain has the storm and the clouds under his feet, and looks straight up into the cloudless

heaven. He that in faith raises himself above the sorrows and sufferings of time—he that holds to God's word and promise, sees the clear heaven before him ; sees with unclouded eye the crown and the glory which his Saviour holds forth in His word, and lays up above in His kingdom. He thinks : They are in secure hands, no man can snatch them out of His hand. Who can take from me the things which He hath laid up for me ? He that hath this living hope, cannot do otherwise than yearn for them and comfort himself with them. He cannot restrain his heart. It escapes often from him and lingers there where its eternal home and future glory are. For that strengthens the aged weary pilgrim ; that lifts up the feet, and is the best refreshment, and the most efficacious foot-salve for the wanderer. Gladdening are the words which Paul speaks so confidently : The Lord shall give me a crown of righteousness, and not to me only but unto all them also that love His appearing. He that tarries for Him from one morning watch to another ; he that can scarcely wait till He come ; he that would rather see Him to-day than to-morrow ;—he that lives in such ardent longing for Him, will receive the crown and the glory from His hand as surely as Paul received them.

## AUGUST THE NINTH.

"Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee. If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us."—Exod. xxxiii. 13—16; xxxiv. 9.

THE Lord said to Moses : Go, get thee hence, thou and the people ; I will send an angel with thee. But Moses said : If thou, Lord, dost not thyself go with us, then let us abide where we are. Without Thee we will not go. Thus Moses clung to the Lord and to His countenance as a child clings to its mother ; he would not advance one step without Him ; he would not lead the people himself, the Lord must guide him and the people with His countenance. How can we know the way ? This question was asked by even the disciples of Jesus, John xiv. Thus every disciple of Jesus speaks and thinks ; he will not venture a step without the Lord. He will not take merely an angel ; nay, he will have the Lord Himself. And did the Lord allow Himself to be persuaded by Moses, and the stiff-necked people that so often provoked Him to wrath, to grant His own presence to accompany them ? and shall He refuse thy request, if thou desire Him as earnestly as Moses did ? Will He leave thee alone who promised : I will not leave you comfortless, I will come to you, Behold I am with you alway even unto the end of the world. Where two or three are gathered together in my name, there am I in the midst of

them? How well and how securely we walk when He goes before us, when His countenance shines upon us? But he that guides and trusts himself without the Lord or that allows himself to be drawn along in leading strings by men, will take many a bitter step, and go backwards rather than forwards; he will fall into many a pit. Whosoever, on the contrary, looks diligently at the fiery and the cloudy pillar—the presence of the Lord in the heart—and guides himself in his marching and halting by it, as the children of Israel did—shall also assuredly pass through the desert of this life in security and confidence, and find the promised land of peace. Should the people of the old covenant have had a better guidance than the people of the Lord in the new covenant? Should we not likewise have a pillar of fire to go before us? Should the Lord go only with the children of the law, and not with the children of peace?

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#### AUGUST THE TENTH.

“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”—Ps. xxxvii. 25. “Persecuted, but not forsaken.”—2 COR. iv. 9. “The Lord will not forsake his people for his great name’s sake.”—1 SAM. xii. 22.

**D**AVID had experienced and seen everything else in the world except one thing, he had never seen God forsake any one, nor withdraw His hand from any one that trusted in Him. The

righteous man, he said, must indeed suffer many things, but that does not imply that he is forsaken of God, but rather that he is loved and visited by God; and then he adds: The Lord delivereth him out of them all, Ps. xxxiv. 20. When he was so oppressed, that he no longer saw any consolation, he said: Now, Lord, what wait I for? my hope is in Thee, Ps. xxxix. 7. It is an absurd way of thinking and of talking, to conclude from the sufferings and persecutions which God allows to come upon us, that He has, therefore, forsaken us. On the contrary, He visits us in this manner. This should be a proof to us that He is thinking of us. It is precisely in the midst of suffering and persecution that we experience Him, His nearness, His wondrous help, and intercession most. A man should rather say, when he is not persecuted, or when he has nothing to suffer: The Lord hath forgotten and forsaken me. Ask one who suffers and is persecuted in Christ, whether God was ever nearer to him than when all men opposed him, and raged against him like devils. Though all men, friends and foes, rise up against us, though father and mother forsake us, the Lord takes us up, Ps. xxvii. This psalm shows how he that is persecuted and forsaken of men feels, when he knows the Lord, and when His light shines upon him.

## AUGUST THE ELEVENTH.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.”—ROM. vi. 12. “They that are Christ’s have crucified the flesh with its affections and lusts.”—GAL. v. 24. “Flee also youthful lusts.”—2 TIM. ii. 22.

WE do not become free from temptation, and pleasures of all sorts, but from the power of pleasure we must be free, or become free through faith in Christ. For if Christ rule in us, sin with its lusts cannot rule in us at the same time. If it be still mistress of the house, Christ is not in us. Nevertheless, we must make a clear distinction between temptation and subjection. Thou mayest be assailed by all evil and tempted to all evil, and yet be free from all evil, yea, and even become ever more and more free from it, through this very temptation. Many good souls have the idea that, when they are in Christ, they shall no longer feel temptation; whereas it is just then that we have most to do with it, as long as we yet live in the house of sin, in the flesh. Through thy conversion to Christ, sin hath lost its power and its sceptre in thee; this it cannot look at with indifference; for who is willing to allow himself to be deprived of his right and sovereignty, even when they are but nominal? Wherefore, it ever tries to expel Christ, and again to recover its old power. From this attempt it will never cease, till it be carried with the body to the grave. Therefore, never be *sure*. It is often concealed, like the snake in the grass, and falls upon thee suddenly when

thou least expectest it. But if thou art in Christ, and abidest continually in Him, though it may indeed tempt thee, it cannot overcome thee ; it can only exercise thy faith, thy constancy, and thy love to Christ, making thee strong in the contest, and evermore a greater foe and adversary to itself.

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### AUGUST THE TWELFTH.

“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.”—Is. liv. 8, 10.

**T**HE good God Himself speaks of His wrath, and confesses freely that He is sometimes angry, and, in holy righteous wrath, turns away His countenance even from those whom He loves, and on whom He has everlasting mercy. Now, we cannot indeed imagine any passionate wrath in God, such as we men are liable to ; with God all is pure love and wisdom, even His wrath, that is, His displeasure, His disapproval of our backslidings. When we backslide, and become unfaithful and grieve His Spirit, He turns his gracious countenance away from us, and the child of God feels this as much as if God's countenance was changed to unmitigated displeasure and wrath. God is our Father ; that we are well aware of ; but He is no Eli ; He makes His children feel it at once if they do not continue in the right path. Our

age pictures to itself a God after the fashion of Eli, who is not angry with His children, be they never so bad boys. But the good God tells us differently ; and he that hath tasted of Him, and knows Him from experience and communion, knows that He often puts on a sour face such as one can hardly brook. Nevertheless, though thou art often compelled to feel thy Father's wrath, be not dismayed, He is not angry in order to destroy thee ; His wrath, instead of being injurious to thee, is as wholesome as His gracious love. His blows aid us more than his kisses. And soon He turns Himself again to thee ; His mercy endureth for ever, if thou only always turn again to Him, and His anger accomplish its purpose of improving thee.

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### AUGUST THE THIRTEENTH.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him ?"—JAMES i. 5. "Who is a wise man and endued with knowledge among you ? let him show out of a good conversation his works, with meekness of wisdom."—JAMES iii. 13. "To love God is the highest wisdom."—SIRACH i. 13, (G. T.).

**W**HAT the world considers wisdom is foolishness before God ; and on the other hand, he that is wise before God is a fool in the eyes of the world. Wherefore, Paul says : Professing themselves to be wise, they became fools. Rom. i. 22. And if any man among you seemeth to



be wise in this world, let him become a fool, that he may be wise. 1 Cor. iii. 18. He also tells us distinctly that not many wise men, according to the flesh, are called, but only those that are almost perfect fools in the eyes of the world ; for becoming a Christian and becoming a fool or crack-brained, is, in the eyes of the world, one and the same thing. To strive after wisdom means, therefore, to strive after pure Christianity, and to be a wise man, means to be a Christian ; for in the secret of God and Jesus Christ are hid all the treasures of wisdom. Col. ii. 3. Christ has been made wisdom by God for us. He that chooses Christ, hath chosen wisdom. But he that is without Christ is a fool, and understands nothing, however much he may know. The voice from the cross is the school of real divine wisdom, although in the eyes of the world it is pure folly and nonsense. 1 Cor. i. 23, 24. When thou considerest thyself the greatest of fools and sinners, and with thy whole soul cleavest to Jesus as thine only salvation, trustest to Him alone, and dost not permit thyself to think a thought, or take a step without Him, then thou art the wisest man upon earth. To know nothing save Christ and Him crucified, is the wisdom of the new covenant, and will continue to be the wisdom of the everlasting covenant.

## AUGUST THE FOURTEENTH.

"If there be therefore any consolation in Christ . . . fulfil ye my joy, that ye may be like-minded, having the same love, being of one accord, of one mind. Let nothing therefore be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—PHIL. ii. 1—3. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 JOHN iii. 15.

JESUS prayed right earnestly to His Father for unity. John xvii. It must therefore be very important to have it and to preserve it, and very dangerous to lose it. He that does not watch and pray will not preserve it. It often costs great struggles, and earnest wrestling in spirit to beat down and pray away the devil who is ever bent upon stirring up discord between brethren. Where there is want of unity, there Satan is certainly at work. For where there is discord, there he has his kingdom, and there he rules. He is ever trying to separate what God has joined. His maxim is: *Divide et impera*—separate and rule. Wherefore, be watchful, and pray incessantly, that the God of love, the Triune, may maintain unity among you, tread Satan down under your feet, and not allow love, the bond of perfectness, to be taken from you. Where no one seeks his own advantage, but the advantage of others—where every one fights down vanity, ambition, and self-conceit in himself, and only endeavours to have Jesus in his heart,—love will not withdraw itself, peace will never be disturbed, and God will dwell among you for ever. Do not give Satan the

hellish pleasure of separating you from each other and from Christ. For, if ye be not one with each other, ye are likewise not one with Christ. He that hath lost love and humility, unity and peace, hath lost Christ and everlasting life. Of discord is born hatred; and where hatred is, there Christ and eternal life cannot abide. There death and hell hold sway.

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### AUGUST THE FIFTEENTH.

“I have hated the congregation of evil doers; and will not sit with the wicked, I will wash my hands in innocency, so will I compass thine altar, O Lord.”—Ps. xxvi. 5, 6.  
 “Verily I have cleansed my heart in vain, and washed my hands in innocency.”—Ps. lxxiii. 13.

**H**ERE there is no reference to the innocency which we must have before God, but which all do not have, for before God no man is innocent but all are sinners, Rom. iii. 23, Job xiv. 4; but only as compared with the ungodly, who live without God and without commandment in the world, can the pious man, the pardoned sinner, who holds by God's word, and flees from sin as far as by God's mercy he is able, be called innocent. And this is what the Psalmist means, when he says: I will wash my hands in innocency, I will have no part in the impious ways of the world. And when he saw that the impious prospered so well, and the righteous had to suffer so much, he almost became confounded at God's ways, and asked: Shall it then be in vain that I

have lived blamelessly, and withheld myself from evil, if I am so plagued? I should almost have asked the same question, but thereby I should have condemned all thy children, all the godly men that ever have been; for they had all to suffer and be plagued, while they saw the wicked prosper at their side. But when I marked their end and saw how quickly they came to nought, then I deemed it better to live blameless and to suffer, than to live wickedly in prosperity and then go to destruction. These thoughts are important and deserving of earnest contemplation, in order that we may strengthen ourselves, and not allow ourselves to be drawn aside from the simplicity which is in Christ, by the craft of the world, which continually laughs down piety, waxes mighty in its prosperity, looking at the righteous man as a fool and an enthusiast and despising him. That, however, thou must not heed; look to Him whose applause awaits thee for ever, and will make thee blessed for ever. The world with its prosperity passes away, but the Lord endureth for ever; and he that cleaveth to Him will be blessed, when with all the world there shall be wailing and gnashing of teeth.

## AUGUST THE SIXTEENTH.

"Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest," &c.—PROV. vi. 6—11.

**T**HIS is a small exhortation to industry and to activity in temporal things, to the earning of one's own bread, a thing which is certainly necessary and deserving of commendation, inasmuch as these creatures put all men to shame by their assiduity. But if we are to learn from them in this earthly relation, why shall we not learn from them in a spiritual one? The whole life of the bees is a picture of the life of a true believer. They bring their juice from which they prepare honey and wax, pleasant and useful things, and at the same time, build their houses upon the flowers of the field, where they sink themselves as deeply as possible in the calyx of the flower and suck out as much as they can carry. To the Christian the Word of God and the cross of Christ are the loveliest, sweetest, and richest flower-garden, in which he plants himself now upon this flower and now upon that, and sinks himself as deeply as possible into the cup of the sufferings and the cross of Christ, and draws out sap and strength, and prepares it, by prayer and exercise, for the edification and salvation of himself and others, so that his words and deeds are not only kindly, sweet, and lovely, but also useful, beneficent, and fraught with salvation. It brings joy

and advantage all around it. He that by contemplation of the Word of God, and by tarrying at the cross of Christ, is as much filled with blessing and strength as the bee is richly laden, when it returns from the flowers, will be a blessing to the land in which he dwells, and a light to those that surround him. The attachment of the bees to their queen is no less cheering to the Christian heart, that can neither live nor exist without Christ, that follows Him everywhere, and abides only where He abides. Particularly worthy of imitation, however, is their secret working, in which they let themselves be seen by no eye but that of their queen. They are unweariedly active, and carefully conceal it all, closing up all interstices and openings, through which people try to observe them. So the Christian will not let even his left hand know what his right hand doeth. It is enough for him that He, who sees into the hidden parts, knows it. He does not expose his work for a show, or do good to be seen of men. The bee does not spin a web out of itself as the spider does ; it seeks what God hath given. So the Christian seeks nothing in himself, but seeks there where the true sap is to be found—in the word of Christ and the communion of His sufferings.

## AUGUST THE SEVENTEENTH.

"Ye thought evil against me ; but God meant it unto good."—GEN. i. 20. "His work is perfect, for all his ways are judgment : a God of truth and without iniquity, just and right is he."—DEUT. xxxii. 4. "If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not."—HEB. xii. 7.

ONE forgets so easily that God is a father ; that He means everything which He allows to happen to us for fatherly dealing and for good, and that He can mean nothing for ill. How could the everlastingly good One do any evil, or permit any injury to approach us if we love Him ? And though men think never so much evil against us, as Joseph's brethren did, when they sold him into Egypt, yet God, when He allows such a thing to happen, means it for the best ; at the sale of their brother He already sees the brethren buying bread from the sold brother, who, by his stores of bread, saved them and their father from death by famine. When Joseph is cast into the pit, God sees that this pit is the way to the throne. Such will likewise be the experience of every one that trusts in God, and each will at last be able to say to all his persecutors, Ye thought evil against me, but God meant it unto good. God uses the wickedness of men as a rod to chastise His children and make them good. Therefore never murmur, never be dismayed, never misapprehend God, though He permit things that no human reason can comprehend ; always reflect in the midst of them, as Joseph and as Moses did : God's work is perfect,

for all His ways are judgment. Faithful is God: He is a father and educates us as His children, who stand in need of chastisement. Were we not evil, God would allow no evil to happen to us; but He thus desires to correct the evil in us by the evil without us—by sufferings which in His hand become good and wholesome for us, and free us from suffering.

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### AUGUST THE EIGHTEENTH.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.”—1 COR. xiii. (The whole chapter.)

**T**HE Apostle, who speaks so much of faith, and makes faith the sole condition of salvation, shows plainly enough in this chapter, as in all his letters, what he means by faith, and that faith and love to Him are one and the same thing; that a faith without love is a shell without the kernel; that mere talking about faith, without love, is a tinkling cymbal—a carcase without the soul. Would that all who speak so freely about faith, and so readily appeal to Paul, would not overlook nor forget that the same Apostle here unites faith and love, and makes the former dependant on the latter in such a manner as to show that faith without love is absolutely worthless, and sinks to nothing before God. When one has heard a text of Scripture he immediately sets about believing it, and thinks: This suits me; if I can do nothing



but believe, I shall soon manage that. One forgets to reflect and ask, What sort of faith does the Apostle mean? True faith must surely be something great, inasmuch as it effects such great things; it cannot be everybody's property, inasmuch as the ordinary faith has very little effect. In short, if all the self-imagined heroes of faith will consider this chapter aright, they will soon either make shipwreck of their faith, or discover that their faith rests upon a sand-bank, and that at bottom they really have none, inasmuch as they have not love. Alas! how many deceptions there are in the most sacred and important business of men! How carefully have we to watch, to pray, and to examine ourselves before God, in order that self-love may not deceive us and pronounce us saved, without our having about us and in us the real unmistakeable mark of God's saved children, namely, love. Yea, all is nothing; even all good is vain if love do not hallow it. Come, love; come, fill us thoroughly and completely.

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### AUGUST THE NINETEENTH.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—ROM x. 3. "All the churches shall know that I am he which searcheth the reins and hearts."—REV. ii. 23. "I am thy servant; give me understanding that I may know thy testimonies."—PS. cxix. 125.

**T**HE reason why men do not recognise the righteousness which God desires to create in

them through Christ, is that they do not know and do not wish to know their own unrighteousness and sinfulness. They beguile themselves into a belief in their own righteousness and virtue, and hence fancy that they do not require to be made righteous through Christ. It is hard for men to believe that they labour under the greatest want of glory before God, that they cannot boast themselves of one single thing before God, who trieth the heart and the reins and sees deeper than the eye of man, who sees the springs of our actions, which are usually more or less impure, and therefore unrighteous. Wherefore in God's eye the most vaunted righteousness of man is a hateful unrighteousness, a polluted garment, all the more so that so fair a sign-board is hung out, and so bad a host dwells within ; that the wares are so beautifully arranged without, and are inwardly so corrupt. He that knows himself in the light of God, from having prayed with David : Give me understanding, that I may know thy testimonies, which thou givest of my righteousness and of thine own, does not trust to his own righteousness, but prays to be made righteous through Christ, that his sins may be forgiven him, and his soul healed and purified from all the pollutions of the flesh and of the mind.

## - AUGUST THE TWENTIETH.

"Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears, for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength before I go hence, and be no more."—PS. xxxiv. 12, 13. "For here we have no continuing city, but we seek one to come."—HEB. xiii., 14. Cf. 1 CHRON. xxix. 15.

THEY all felt that here they were not at home. They were all homesick. They looked upon themselves as strangers and sojourners, that were suffered to be only for a time on foreign ground and soil, and could not resist a longing after their fatherland. He who holds his fatherland dear is nowhere so happy, however well it may go with him, as upon his native soil. He cannot forget it. Happy is he who feels himself a stranger here! Happy is he who is never well here, but in so far as he has his walk in heaven. However many joys may smile upon the heir of heaven here, he yet thinks: There it is quite different; here all is nothing; if I were only at home! Here all is but discipline and trial, and only in this respect is he somewhat willingly here, because no untried, no uncorrected child is received and admitted there. Yet, is he driven by this to sigh, Let me alone; lighten my chastisement a little, that I may recover strength, before I go hence. One sighs for looks of mercy, and longs often for the sun to break through the clouds, that he may see something of the serene heaven of his native land. Thus the heart cleaves to its native land, if its sonship and inheritance be secure.

## AUGUST THE TWENTY-FIRST:

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. cxxxix. 6. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—JOHN iii. 12.

**D**AVID could not comprehend the omnipresence and omniscience of God, but placed them very vividly before his eyes, and lived in the enjoyment of the mystery which he did not understand; and therein he did well. Nicodemus wished to have the new birth clearly explained, and to comprehend it before he had laid hold of it. Therefore the Saviour gave him the rebuke, that he could not believe on His testimony, what he was not in a condition to understand. Let that serve thee as a warning, not to wish to comprehend what is too high or too deep for thee, but to seek to lay hold on what God has placed so near thee; since He Himself will expound to thee in thy heart all wholesome truths by the light of His Spirit, and make thee happy in the enjoyment of the same. Pry not curiously into such inscrutable mysteries as election, predestination, the redemption of all things, and such like. But turn all diligence, every power, and moment of time to this, that thou mayest think, speak, and act, as a chosen, predestinated, and redeemed Christian. Pry not into the origin of evil; drive it rather out of the heart, and stop the spring of it in thee through the fervent communion of the good into which Christ has brought thee. Pry not into the eternity of hell torments; become good

and happy through the grace of the All-merciful, that thou mayest be certain of a blessed eternity, and escape the wrath to come. For the moments which are given thee for this are brief, and there is not one left for other things. If thou wilt be saved, there is not an hour to waste. Haste, and save thyself !

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### AUGUST THE TWENTY-SECOND.

“Why go I mourning because of the oppression of the enemy?”—Ps. xlii. 10 ; xliii. 2. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.”—1 PET. i. 6 ; cf, HEB. xii. 11, and 2 COR. vii. 10. “Weeping may endure for a night ; but joy cometh in the morning.”—Ps. xxx. 5.

**T**HE first experiences of mercy make the heart so glad that it believes that it is caught up into heaven, and holds it impossible ever to be sad again. It feels joy only in Jesus, esteems all else as nothing ; all sorrows seem to it sweet and pleasant, and it rejoices to bear them for Jesus' sake. But by-and-bye there comes a change. And then the heart will not find it so. The poor heart is not yet fit to bear perfect uninterrupted joy. There lies yet much concealed in it, which can be driven out only by sorrow. There is yet much impurity in its joy, that, like dross from gold, only the furnace of tribulation can fine away. If the soul give itself up childlike to the Finer, every new sorrow will be but the birth-pang of a new and greater joy. In joy one knows

not himself, and already deems himself quite holy and good. But sorrow and temptation discover the evil ground, and turn our eye inwards, and let us see things in ourselves that we would never have found if the Lord had not enlightened our heart by the lantern of the cross. No light is purer or clearer than the light of the cross—the furnace of tribulation. By it one sees what he does not see by clear day. It does indeed seem in trial as if all lights were extinguished, as if it had become quite dark, and yet one sees more in this darkness than in the light of joy.

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### AUGUST THE TWENTY-THIRD.

“If any man will come after me, let him deny himself.”—LUKE ix. 23. “Whosoever doth not bear his cross, and come after me; whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”—LUKE xiv. 27, 33. “Be ye therefore followers of God, as dear children.”—EPH. v. 1. “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”—HEB. vi. 12.

CHRIST, by His merit, hath redeemed us from sin, not that we might be freed from following Him, but in order that we might follow Him. He who believes in His merit, and in justification, that through Him he is freed not only from the punishment and curse of sin, but also from the might, power, and dominion of sin, so that he must no longer serve it as a bondman, but be able, through Christ's grace, strength, and life, to have his joy

and pleasure maintained, and maintained daily ; that he now willingly cleaves to the Lord his Redeemer, and follows Him, becomes like Him—he truly believes in redemption. All others remain in prison and in bonds of sin, of the flesh, and of the world, and cry, We are redeemed ! Who would believe the fools, that they are released so long as they carry their chains, and sit in captivity. Christ has expressly made self-denial, patience, and the imitation of His holy life the conditions of discipleship to Him ; he who declares himself free from this, denies Christ, His Spirit, and Gospel. For this is the power of God to make all mankind blessed. Many boast in the doctrine of justification, and laugh at the following of Christ, or oppose it as legality, as if Christ had died for sinners that they might live lawlessly to sin and to the world, and not to Him who died for them. If the writings of the Apostles are to be the rule—and they will be the rule—then thou wilt not inherit the promises by a faith that makes Christ the servant of sin ; but through faith and patience, that is, through a faith that worketh patience and gives thee strength to bear thy cross, to deny thyself, and become like Christ, and a follower of God.

## AUGUST THE TWENTY-FOURTH.

"O thou of little faith, wherefore didst thou doubt."—**MATT.** xiv. 31. "Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able to perform."—**ROM.** iv. 20, 21.

**H**E who wickedly doubts has no faith and no confidence, but has a wicked deceitful heart, which is not upright before God, and will not acknowledge, repent of, and confess its sins and unfaithfulness against its Saviour, in order that it may not be obliged to renounce them. He who, however weak he be, yet sincerely confesses and repents before God, and prays for grace and mercy through Jesus his Mediator, dare never doubt His goodness and faithfulness: else he makes the truth of God a lie, dishonours His word, and contradicts the clear declarations and promises of God that assure and pledge to us whatever we ask in the name of Jesus with an upright heart and trusting faith. Yet there are weak troubled minds that still doubt all honesty of the heart, or are plagued with unwilling, hateful doubts that come from hell. If such minds, then, cannot, with all diligence, through prayer and watching, resist these doubts, yet do not listen to them with their will, but immediately condemn and repel them, not only do these doubts not injure them, they exercise them more in faith. But yet one must always prove himself to see whether the ground of the doubt does not lie in his own heart, whether it does not arise from some im-



purity of heart. Pray earnestly, pray perseveringly, light will be given, and if anything is concealed in the heart, it will be discovered to thee. Only be honest, and thou mayest not doubt ; the Lord hears thee, for he has said it.

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### AUGUST THE TWENTY-FIFTH.

“Behold thou art fair, my beloved, yea, pleasant.”—SONG OF SOLOMON i. 16. “O how great is thy goodness, which thou hast laid up for them that fear thee.”—Ps. xxxi. 19. “I have loved you, saith the Lord.”—MAL. i. 7.

**I**F God demand of us to love Him with all our heart, with all our soul, and with all our strength, he does not demand too much. He deserves it, and it is due to Him, that we should love Him above everything. He alone is worthy of all our love, for there is nothing within us, nothing without us, nothing above or beneath us, there is nothing in all worlds and in all heavens, that this love and goodness have not created, given, or promised us undeservedly. And although there were not all this to constrain us to love Him, this alone would surely be enough to show Him most worthy of all our love, that He has sent and bestowed on us Jesus to be the destroyer of sin, and the fountain of everlasting life. This His grace and goodness give all other divine works of love their true value. For what were all other things to us—heaven and earth—if there were no Christ to reconcile us with God, justify, purify, and sanctify us. We could neither enjoy God nor

ought divine ; we could be happy in nothing ; no joy could make us glad if Jesus had not made us capable of it. We should have been and remained dead in sin. How could the dead love ? How rejoice ? As Jesus is now our life He is also our joy, our love ; there is nothing we prize above Him. Yea, my beloved ! says the soul, Thou art fair, Thou art pleasant ! There is nothing fairer or lovelier than Thou ; for only through Thee is all the beautiful beautiful, all the fair fair. But this goodness and love, this blessed knowledge is hid ; only those hearts know His worthiness and beauty who fear Him, *i.e.*, who tremble at His word, and who are afraid to offend Him ; who are concerned lest they should love anything above Him ; who have given Him their whole heart, because He has forgiven all their sins, and made His abode in their heart. These cannot rejoice enough in His love, cannot fill themselves with love of Him. He appears to them fairer and lovelier the more they love Him. They find in His love their heaven, their highest blessedness.

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### AUGUST THE TWENTY-SIXTH.

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—*et seq.* EPH. vi. 11—18.

**I**F Satan and his influence, and his assaults upon us, were the empty imaginings of a

morbid fancy, Paul and the Holy Spirit, through him, would not warn us so carefully, would not present us with such a preparation of armour, would not call upon us so strongly to fight and resist him. Yes, beloved, the enemy is—is terrible, cunning, crafty, and powerful; his snares and onsets are artfully conceived and secretly laid. That is but too true. But one experiences nothing of this till he has laid hold of, and put on, Christ, for so long as we cleave to the world and serve flesh and blood he has nothing at all against us; we rather live in his favour, under his screen and protection. But deny the world and the flesh and thou hast all the devils against thee, that, with ingenious wickedness and cunning, lay snares for thee, and shoot fiery darts at thee; and if thou hast not put on the armour of God, which Paul describes in the following verses of the sixth chapter, and if thou dost not fight bravely against these spiritual princes and powerful rulers of darkness, thou wilt not keep the field, but become weary, downcast, and faint-hearted, and wilt join the side of the world and of Satan, vanquished and a prisoner. All old lusts will be awakened in thee; thou wilt yield and allow thyself to be carried away by them. Here there is need of the warning, Watch and pray that ye enter not into temptation.

## AUGUST THE TWENTY-SEVENTH.

“Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.”—JOHN xvi. 23, 24. “And they that know Thy name will put their trust in Thee.”—Ps. ix. 10. “For Thy name’s sake, O Lord, pardon mine iniquity.”—Ps. xxv. 11.

**T**HUS our help and our salvation is in the name of the Lord, as David says (Ps. cxxiv. 8). This is also declared by Zephaniah (iii. 9), For then (in the days of the new covenant) will I turn to the people a pure language, that they may all call upon the name of the Lord (Christ). Who-soever shall call upon the name of the Lord shall be delivered (Joel ii. 32). Thus happy is he who knows the name of Jesus, not the two syllables Je-sus, but the power, the salvation of this Person—of this Being wholly Godlike, in whom the fullness of the Godhead and the Spirit without measure dwell; who is ours, with all that He is and has, because He died for us and gave Himself for us. Therefore His name and what it embraces, all His merit, worthiness, power, and the divine complacency resting on Him—all are ours; and by this we may call upon God, confess before God, come before God, wrapt up and enveloped in Him and in His name, clothed and dressed in Him. Whoever appears thus before God will and must be accepted, heard, and pardoned; he will and must receive all that he asks or desires from God in this way. Whoever stands thus be-

fore God, stands fast and immoveable. But if any one, without the right, call upon the name of Jesus, like those exorcists (Acts xix. 13), neither God nor the devil will respect him, but hate him : Jesus I know, but who art thou ? Thou dost not belong to Jesus nor He to thee. One must therefore really put on Christ, and have His name written on his heart ; and then he may pray in the name of Jesus to be heard. But he who has Jesus on his tongue, the world and the devil in his heart, calls in vain before God upon the name of His Son.

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### AUGUST THE TWENTY-EIGHTH.

“ Blessed be Thou, Lord God of Israel, our Father, for ever and ever : Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is Thine : Thine is the kingdom, O Lord. Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all ; and in Thine hand it is to make great, and to give strength unto all.”—1 CHRON. 29, 10-12.

**T**HIS was king David's prayer and song of praise, when the people brought to him gifts for the building of the temple, many thousand talents of gold, silver, precious stones, and other costly things, for they gave them joyfully and willingly with their whole heart. Whereat the pious king rejoiced, and blessed and praised God the King of Israel. We see by this how full his heart was of the knowledge of the greatness and

majesty of God the Messiah. He acknowledges that everything is God's, in all heavens and worlds ; that God is exalted the highest above all principalities and powers, above everything high and low, and that all things are in His hand, ruled, upheld and guided by Him. Our Lord is king in three kingdoms, which comprehend all that was, and is, and shall be ; king in the kingdom of nature, in the kingdom of grace, and in the kingdom of eternal glory, of which there will be no end for ever and ever. Yes, Christ rules over all, as He Himself says : All power is given unto me in heaven and in earth (Matt. xxviii. 18). How this rejoices the heart of those who acknowledge, have, and possess Him as their Lord, as their head, as their shepherd, brother, and friend. They can think and say of whatever they look at or conceive in heaven and on earth : That belongs to my Lord and brother. The earth is the Lord's and the fulness thereof (Ps. xxiv. 1). Heaven is His throne and earth is His footstool (Is. lxvi. 1). How this lifts up the heart of him who is not only a servant, but a child of this Lord and King. What shall such a heart fear, that knows all things are in the hand of Him who has loved me and given Himself for me ? He is ours : thus are not all things ours—for our salvation, that are His ? Therefore Paul says : All things are yours. If only He be in us, and His kingdom of grace established in our hearts, all His kingdoms, and all things, are ours. So let this be thy care, that He may be in thee !

## AUGUST THE TWENTY-NINTH.

"Shew thy marvellous loving-kindness, O thou that savest them which put their trust in thee."—Ps. xvii. 7. "The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up."—1 SAM. ii. 6. "He woundeth and his hands make whole."—JOB v. 18; HOS. vi. 1, 2. "O God! thou art terrible out of thy holy places."—Ps. lxxviii. 35.

NO human reason can adapt itself to the leadings of God, to the ways by which He guides His holy and chosen ones. They appear, for the most part, mysterious, incomprehensible, contrary to sense, perverted, and opposed to the end they are intended to bring about; yet they end happily, gloriously, and triumphantly. Let us but turn our eyes to Golgotha. He killed Him who was to make all alive. He made Him condemned, cursed, and rejected of all, through whom all were to be saved, blessed, and adopted as children. He suffered the Shepherd to be torn of wolves, that the sheep might be gathered. He made darkness over the whole earth at His death, that light might arise on the eyes of all mankind. Thus He leads all His dear ones. According to the original on Golgotha are all copies made. Observe this, and fix thy eyes intently on the way wherein the Son of God, the beloved of the Father, walked. For this way thou must go, inwardly and outwardly, if thou art to allow thyself to be led by the Lord and not lead thyself. Thy heart will often feel utterly bruised, wounded, dark, desolate, yea, lifeless and dead, and thou

wilt think it is all over with thee, and thou art brought down to hell. But yet if thy heart turn not from the Lord, but hope in Him, and stretch out its arms to Him, and cast itself on Him, He will again quicken, enlighten, make thee glad, and set thee as in heaven. He will put a new song in thy mouth. Yet be not proud and secure ! Thy sun will again go down ; thy heaven again become dark—but also clear again. Let not this change terrify thee. It is always so here. Only cleave to Him by faith. He will bring thee through all, through light and darkness, through death and life, hell and heaven, safe to the goal.

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### AUGUST THE THIRTIETH.

“ Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever.”—JOHN vi. 47-51. “ I will open rivers in high places, and fountains in the midst of the valleys.”—Is. xli. 18. “ The river of God which is full of water.”—Ps. lxxv. 9.

**T**HERE is no doubt that the Lord's Supper is the most blessed means of becoming evermore a partaker of Him, and of maintaining fervent communion with Him ; so that He dwells in us, and we in Him, John vi. 57. But who doubts that without the Supper, one can have Him just as near, and can become, through faith and heartfelt love, as much a partaker of Him, as He himself every moment will willingly impart to every hungry and longing soul. He is even without the



sacrament. He is ever the bread of life that feeds the eternal life of the soul, which, daily, hourly, is indispensable to the support, strengthening, and growth of our spiritual life. A healthy man must eat daily : he cannot be without his daily bread. He to whom Jesus is as indispensable as daily bread, really lives in Christ, as He Himself says, John vi. 54, Except we eat of the Lord, His life is not in us. Therefore, by the celebration of the sacrament, the spiritual, everlasting, daily Supper may not be dispensed with, but becomes rather necessary and indispensable. He who has once rightly enjoyed Him hungers daily, thirsts continually after Him. And to hunger and thirst after Him, to desire Him with longing, is to eat of Him,—maintain and nourish His life in us. He has also promised us this spiritual communion, this daily supper. The passage in John vi. at least does not speak exclusively of the sacramental supper. And the passage, Rev. iii. 20, points still more distinctly to the spiritual inward supper :—If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. According to this we can continually sup with Him, and He with us, the way and the manner He Himself must teach us. David also speaks of this in the 23d Psalm. And all holy men of all times, before and after Christ's appearance on earth, have eaten of Him, and lived through Him, have drunk of the good things of His house, have refreshed themselves at the rivers in the high places, and at the fountains which He has made to spring in

the valleys, and in all places where they thirsted after them. The river of God that gives forth water so richly was well known to them. Come, come all ye that thirst, come every day, and draw water with joy out of the wells of salvation.

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### AUGUST THE THIRTY-FIRST.

"I will therefore that men pray (and women also) everywhere, lifting up holy hands, without wrath and doubting."—1 TIM. ii. 8. "But let him ask in faith, nothing doubting."—JAMES i. 6. "Your Father knoweth what things ye have need of, before ye ask Him."—MATT. vi. 8. "I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God."—JOHN xvi. 26, 27.

**B**ELIEVING, joyful, childlike trust is the soul of prayer, without which it is dead and unfruitful, a plague and a torment. He who prays must know first what he is doing; he is going to God who has called him and commanded him that he shall come and pray in need, with all earnestness (Phil. iv. 6). That gives good ground for confidence. Second, The conviction of faith;—God knows what I feel, what is pressing on me before I tell Him; what lies on the child's heart comes near the father himself. Third and lastly, The assurance of the Son; The Father loveth you, and needeth not that I should pray for you. But still He prays for us, although it is not necessary, that we may not doubt. This is the reason why

the Apostles Paul and James admonish us to raise our hearts and hands to God without doubting. For he who doubts the word and promise of the faithful and true Witness, dishonours and blasphemes God ; his prayer also is rather sin and blasphemy than honouring and supplicating God. God has said : I shall pray ; He will give. Jesus has said : The Father will give ; He knows your need ; He loves you. " Faith holds on by this, and sends doubts to the devil, from whom they come." Yes, dear praying friend, thou must grasp God and His faithfulness with both arms, and not let go thy hold, although all the devils would tear them from thee. I hold, " I will not let thee go except thou bless me." So spake the Israelite of old, what should the Christian do, who has God in the flesh as his brother ? No one may forsake his brother, his own flesh. Christ must stand to that.

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### SEPTEMBER THE FIRST.

" But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption ; that, according as it is written, he that glorieth, let him glory in the Lord."—1 COR. i. 30, 31.  
 " Ye are my friends, if ye do whatsoever I command you."  
 —JOHN xv. 14.

**I**F ye be in Christ Jesus, Christ Jesus is in you ; He belongs to you, and ye to Him. He that has Him, let him keep what he has, that no man take his crown. To him that hath shall be given

that he may have more abundantly. If He of God is made unto us wisdom, righteousness, sanctification, and redemption, then all His wisdom and righteousness, all His power to sanctify and redeem, are bestowed on us. He is for us with all that He is and can do ; He is ours. O words full of salvation and joy ! He is ours. Could we have more,—receive more ? The great matter for us now is, that we may know how to value, prize, and use this great gift of the Father, according to His great worth and His infinite merit ; otherwise no good will come to us from it. The great matter for us is, that we, through Him, may be made wise and righteous, may be sanctified and redeemed. To this end He has been given to us and bestowed on us. For this the hand of God presents Him to us, from which we must take Him, hold Him fast, and allow Him to carry His work and being into us, for which He was made unto us. We must bring as an offering to Him our foolishness, sinfulness, unrighteousness, and everything that holds us bound and captive, and let ourselves be freed and redeemed through the Son ; and then we are free indeed ; then is He not only made *unto* us, according to the mind of God, but really become *in* us all this.

## SEPTEMBER THE SECOND.

“The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.”—1 JOHN ii. 17. “For all flesh is grass, and all the glory of man as the flower of grass. But the word of the Lord endureth for ever.”—1 PET. i. 24, 25.

THE lust of the world snatches many away from Christ and His word; because they cannot believe that Christ can procure greater joys to those that love Him than the world offers them; because they look upon union and communion with Him as the saddest thing in the world, as hypocritical devotion, in which one can never more know a joyful hour. How those blind men are deceived, that will not know that with Him are fulness of joy and pleasures for evermore (Ps. xvi. 11). They have no understanding nor relish for the true joy and pure delight of the heart, else they would regard worldly pleasure and joy so transient, so unsatisfying in their nature as no joy or pleasure, like the pleasure of a dream, that, on awakening, is no more, or like soap bubbles, that vanish with a touch. He who does not now know the joy of Christ is rather to be forgiven if, he does not seek it, than he who has tasted and experienced it and again forsaken it, drawn away by the deceitful, fleeting pleasure of the world. Therefore, beloved, go out of the way of the world. Approach not its atmosphere. Be ye rather mocked and slandered, as Peter says of the first Christians (1 Pet. iv. 1—4). What is God's will, what is pleasing to Christ, let that be

your joy and delight, for this joy and happiness cannot be taken from you. What will not gladden you in death, what will not go with you beyond the grave, is not worth seeking in life ; despise it. Let joy in the Lord be your strength ; for it endureth for ever.

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### SEPTEMBER THE THIRD.

“ Mine eyes shall be upon the faithful of the land, that they may dwell with me.”—Ps. ci. 6. “ Let us hold fast the profession of our faith without wavering ; for He is faithful that promised.”—HEB. x. 23.

**T**HE faithful God will have faithful hearts. If any man draw back He has no pleasure in him. He who has obtained mercy, must keep it and run within its limits. The faithless who do not keep the faith, but out of thoughtlessness or love of the world, lightly esteem and cast away the treasure, the jewel of God's mercy, that has been bestowed upon them, will be more terribly punished than if they had never known it. Let us watch and pray, fearing, with holy distrust in ourselves, lest we lose grace and become faithless. Let us trust and supplicate that the Lord, the faithful God, would keep us and establish us in His grace. He who expects anything of himself, and trusts to a steadfast fidelity in himself to the end, will certainly prove untrue. But he, who mistrustful of his wavering heart, cleaves the more firmly to the Lord, and prays to Him every

day for a faithful heart, will be sustained. Yet often seek the eyes that look down from above upon the faithful of the land ; seek them, and thou wilt soon feel from them whether they find in thee the faithful whom they seek. Only the faithful shall dwell with Him. And the faithless in the lake that burneth with fire (Rev. xxi. 8).

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### SEPTEMBER THE FOURTH.

“Ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; I will be their God, and they shall be my people.”—2 COR. vi. 16 ; LEV. xxvi. 12. “For what nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for ?”—DEUT. iv. 7.

**W**HAT a Church to be the temple of the living God ! A living God must have a living temple. The dead gods dwell in dead houses of stone. What condescension of God to us ! How should such love make us ashamed ! how should we, as the temple of God, consecrate body and spirit to the Lord (1 Cor. vi. 20). Soul, how canst thou ever forget who dwells in thee, whose house and temple thou art ? Thy heart is consecrated to the Lord through the blood of Christ, with which thou hast been bought. Destroy, profane, dishonour not this temple, dedicated to God, through unworthy thoughts and dispositions. Rather let this thought, God dwells and walks in me, awaken thee to unwearied watchfulness, and keep thee

therein, that thou mayest walk, think, speak, and act worthy of God, who has condescended so low to thee, dwells so near thee, exalts and honours thee so highly that He has chosen thy heart for His dwelling, for His throne: We could scarcely believe all this, it is too great, too much, too gracious ; but Christ Himself has said it. And when the Lord has so solemnly declared and promised it in the Old Testament ; when every pious soul that turns to Him in his heart, and inwardly seeks the Lord with faith and humility, really finds Him and intercourse with Him ; we cannot doubt it. We have what we believe, and what the faithful Witness has promised us. Let us only be His people, that is, faithfully submit to Him with all our heart, and cling to Him with life and goods, and He will never cease to be our God, our Immanuel.

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#### SEPTEMBER THE FIFTH.

“ For He is not a God of the dead but of the living : for all live unto him.”—LUKE xx. 38. “ Blessed are the dead which die in the Lord ; for they rest from their labours, and their works do follow them.”—REV. xiv. 13.

**T**HUS the Scripture calls to us, in regard to the dead ; and what better consolation could it give us ? We weep indeed, not really for the dead who die in the Lord, and now enjoy true full life, but for ourselves who must still remain behind in a living death. For it would be foolish



in thee, who still bearest the burden and heat of the day, to weep for him who has now ceased from working—who already rests from his labour and is at home with the Lord, where no heat shall fall upon him, no sun smite him ; where all tears and sweat shall be dried up for ever. It is, therefore, really false when we call them the dead ; they live, and we are still in the body of death. They live to their God, and their God now lives wholly in them ; for God is a God of the living, who can and will maintain alive for ever those whom he takes to himself. The thought of those who have gone home, of those who are alive with the Lord, must not kill thee, cast thee down, but cheer thee and raise thee up. It must not bow thee down to the grave, to the house of corruption, but lift thee beyond the grave and corruption to the land of Immortality, into the arms of the Redeemer, into the dwellings of the Father, where they rest, live, and are made glorious ; whence they beckon to us and invite us, call upon and cheer us, to continue to the end, that we may come together there with them and enjoy equal glory and blessedness.

## SEPTEMBER THE SIXTH.

"I am the door; by me if any man enter in, he shall be saved.—I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—JOHN x. 9, 28. "But the dove found no rest for the sole of her foot, and she returned unto him into the Ark.—Then Noah put forth his hand, and took her and pulled her in unto him into the Ark."—GEN. viii. 9.

**H**OW should he, who, like a lamb, hears the voice of Christ, follows Him as his Shepherd, and will not hear the voice of a stranger (flesh and blood, the world and Satan), fear death when his Shepherd has not only shown and opened the door of life to him, but even here has assured to, and bestowed on him the beginning of eternal life, and will maintain it in him without end, and he shall never perish nor be plucked out of His hand? Behold, thou art now in His hand; in His hand He will ever carry thee, nourish thee even, feed and restore thee. He who does not trust this hand must be very mistrustful indeed. What, dost thou fear then? Would it let thee fall, give thee as a prey to Satan and hell?—the hand that was pierced for thee?—that has been in hell and in the jaws of death for thee? No, dear soul! Unless thou pluck thyself out of His hand, run from it thyself, it certainly will not leave thee. Would He not love thee, His dear bought lamb, as Noah loved his dove? Oh, certainly, if ever thou, like that dove canst find no rest for the sole of thy foot, and fliest to the arch of heaven, then believe firmly that thy good Shepherd stretches

out His hand to take thee in to Himself; His hand in which thou art now and ever, which never withdraws itself from thee. If now thou stretch out thy hands often to Him, and place thyself every day with confidence in His hands, body and soul, thou shalt never be in want till the end.

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### SEPTEMBER THE SEVENTH.

"All the paths of the Lord are mercy and truth."—Ps. xxv. 10. "O how great is thy goodness which thou hast laid up for them which fear thee. Blessed be the Lord, for he hath shewed me his marvellous kindness."—Ps. xxxi. 19—21. "He that trusteth in the Lord mercy shall compass him about."—Ps. xxxii. 10.

**H**E who experiences the goodness of the Lord cannot glory enough in it, like David in all his psalms. If it sometimes appeared to him to be at an end so that he exclaimed, Is thy mercy clean gone for ever? Hath God forgotten to be gracious (Ps. lxxvii. 8, 9)?—yet he thought on the deeds of the Lord, and on His former wonders that He had shown to him and his people, and then he could no longer keep himself from again extolling the goodness of God and rejoicing in the same. The Lord remains ever the same, ever abundant in goodness even when He appears otherwise to us. Forget not that, beloved; for although thou hast experienced Him and His goodness in all its greatness, yet He will bring thee into such circumstances, inward and outward, that it will be difficult for thee to believe that He

is still good ; at least thou wilt be strongly tempted to doubt whether He is still good to thee. Then do as David did, think on the former wonders of His goodness that He has shown to thy heart or to others. But He will often, if thou love Him cordially and fervently, truly and constantly, appear to thee so good that thou wilt hardly be able to believe whether He is really so, or whether it is not a deception or a delusion. Because thou canst not understand why He is so good and kind to thee, and the more thou humblest thyself before Him, and esteemest thyself unworthy of His goodness, the more will He heap mercy and kindness upon thee. Therefore be humble when He is kind and gracious ; be undismayed and trusting when He appears ungracious and unmerciful.

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### SEPTEMBER THE EIGHTH.

“Hope maketh not ashamed. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die.” —ROM. v. 5—7. “Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.” —1 PET. iii. 18.

**T**HE crucified Saviour must ever again come before thy eyes. This picture of God's greatest love must be painted on thy soul with such vivid colours that no human hand, no hellish power, time, or death can blot it out.

Therefore go over again and again to Golgotha. Look to-day as yesterday and the day before, and to-morrow and every day, upon the righteous One whom love to the unrighteous slew ; upon the holy One whom pity for sinners pierced and mortally wounded. In this fairest form let Him not pass before thy eyes, but stand still, fix Him in thine eye and in thy heart, that thou mayst never be able to let Him go even if thou wouldst. It is from this stand point under the cross that all true Christians do not go out, go away, but where they all meet and are cordially and everlastingly united ; where they remain as if moulded into it, as if fastened to it, as if nailed on with Him. Love fastens and holds more strongly, more securely, than iron nails. Ah, let the man who can so easily lose and forget Him on the cross bewail his cold heart, hold himself to be the most miserable of men, and hasten, hasten to the cross, until he has implanted it in his heart, like a living plant that will grow and live with him without ever again withering or dying.

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### SEPTEMBER THE NINTH.

“ For I determined not to know anything among you save Jesus Christ, and him crucified,”—1 COR. ii. 2. “ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”—PHIL. iii. 17.

**H**E who so knows Jesus and Him crucified, that he forgets all other knowledge in this,

and will know nothing but Him, knows Jesus as Paul knew Him. He has found the heavenly key to the knowledge of God, and all the mysteries of the Godhead. For the love of God offered on the cross for us, opens up to us all that, without this, would for ever have remained hid. But this knowledge of the crucified Saviour is no common ordinary knowledge, as one knows and holds for true a newspaper article, which he has read or heard. This knowledge must be a living, a spirit-soul-and-body-pervading knowledge, laying hold upon and purifying the whole man. For Paul says of some of the Philippians, who certainly knew Jesus and Him crucified—knew His merit, boasted and trusted therein—he says of them, weeping, they walk as the enemies of the cross of Christ, and their end is damnation. Why? Because, with all their knowledge of Christ crucified, their God was their belly, and they gloried in their shame. Therefore faith and the knowledge of Christ crucified must so work in thy heart that He shall become thy God and Lord—that thou shalt render to Him and not to thy belly a god-service, and no longer serve the world, and sin, or the flesh, but the living God. Love begets love. If thou know that Christ offered Himself for thee, thou shouldst also offer thyself for Him. If He has loved thee even to death on the cross, and thou knowest and believest in this love, how can thy heart be without offering up all its love to Him? Canst thou say, in truth, I know nothing but Jesus and Him crucified? Woe to thee, if only thy tongue say this, and thy walk and disposition show thee the enemy of the cross of Christ.

## SEPTEMBER THE TENTH.

“And when he hath found it, he layeth it on his shoulders, rejoicing.—Likewise, I say unto yon, there is joy in the presence of the angels of God over one sinner that repenteth.”—LUKE xv. 5—10. “He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.”—JOHN iii. 29.

**J**OHNSAW lambs coming to the Shepherd, the bride coming to the bridegroom—how should he, as a true friend of the bridegroom, not rejoice? Disciples were gathering around Jesus. The forerunner, and he who invited to the marriage, rejoiced in this. When those bidden to the feast hasten from the highways and hedges, be they maimed, lame, or blind, if they come so that the house of the Lord be filled; His faithful servants rejoice, their only sorrow is for them who remain behind, and excuse themselves with their oxen, lands, and wives. Should it not gladden teachers that their hearers ask for Jesus, seek and find Him? Even the angels rejoice! What does it concern them? They love Him; therefore they cannot remain cold and indifferent when He obtains His reward, the reward for the sorrow with which He has sought His lost sheep. Let it still more concern thee, and come near thee, that the Shepherd gets His sheep. Cry to all the ends and corners of the world that the bride hears the voice of the bridegroom and hastens to him. The whole world, the souls of all men are His by right, in virtue of His poured out

blood ; but to how many has His blood not yet shewn itself powerful ! Yet He would have all. We ought to call them to Him. Take no rest till the bridegroom possess all that is His ; that what is your bridegroom's, Satan may not hold as his prey.

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### SEPTEMBER THE ELEVENTH.

“Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.”—PROV. iii. 5, 6.

**H**AS not the Lord, the Saviour, as much cause to complain of many Christians, as David had of his neighbours : I am forgotten as a dead man out of mind ? (Ps. xxxi. 12). Yes, by many He is as little remembered as one that has been dead 1800 years, whom they had never known. It is also said, in death there is no remembrance of Thee (Hos. vi. 5). If there is no life from God in the heart, but death, the heart does not remember its Redeemer ; it cannot. But when the Lord lives in the heart, His memory lives there also. Then one not only thinks on Him, he lives in Him, and his heart is full of joy in Him. Then it sees the benignant countenance, perceives His nearness, delights therein, forgets all other things, and says to Him : I hold Thee and will not let Thee go (Song of Sol. iii. 4). If the Morning Star has arisen in the heart, He shines so into the eye, that one can never forget Him. He brightens



night and day, and never sets, if we do not ourselves turn our eye from Him, or throw sand in our eye ; if we keep our mind clear of things that obscure our vision of Him and darken the heaven of the soul. He who sincerely wishes to be of a pure heart, and blessed in Him, knows very well that he cannot want Him a moment, he dares not go a step without Him, because of himself he can no more go and remain in the path than a newborn child. And who can endure suffering without Him ? The more that sorrows press on us the more firmly should we hold by Him and not let Him go ; for every cross crushes us and makes us quite unhappy if He is not in us, strengthening the weak, supporting the sinking, healing the wounded, comforting the disconsolate. O dear soul ! hold by Him and do not let Him go, for without Him all thy happiness is gone.

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### SEPTEMBER THE TWELFTH.

“The young lions do lack and suffer hunger ; but they that seek the Lord shall not want any good thing.—The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.”—Ps. xxxiv. 10, 18.

**T**HE spiritual lions, full of proud imaginations of themselves, are generally very poor and destitute of the good things of salvation, and suffer need in the spirit of their mind. They are without the living experience of the Lord, without His love, although they can speak a great deal about it, and have their head and mouth ever full of it. But those that feel themselves poor, needy, and

wretched, and therefore seek nothing in themselves but all things in Him, who are calm in mind, and wait upon Him and His gifts, shall always be satisfied, comforted, enlightened, and made happy. Nothing can fail them, because they have Him. How can one have, how obtain Him? A broken heart, a contrite spirit, has Him always, as often as it wishes Him. A haughty spirit, a puffed up mind, a dull, a distracted, a frivolous heart removes Him from it, or itself from Him, ever more and more. Wilt thou have Him? Wouldst thou have Him always near thee? Then go the way in which He will meet thy heart; prepare Him the lodging into which He will turn and remain. That is—a contrite spirit, a broken heart. But how can I ever be thus broken and contrite? He whose heart is not broken as often as he approaches God, has never considered himself—his inward state of heart in the mirror of truth. There is no art to make his heart broken, his spirit contrite; one must see himself in his true form with eyes that the Lamb gives, and it will break of itself. And this more mightily draws Him to us than all provisions, preparations, services, spiritual exercises, and so forth. What! Everybody knows now, or can know where and how He is to be found, and yet so few self-named pious and awakened hearts have Him. If we had far to seek Him, we might perhaps be excused, but in the heart, so near, and in a broken one too—not in a mind highly gifted or spirit-rich—but in a contrite heart can He be found. And yet! and yet! how far art thou from such a heart.

## SEPTEMBER THE THIRTEENTH.

"A little while, and ye shall not see me; and again, a little while and ye shall see me.—As soon as she is delivered of the child she remembereth no more the anguish."—JOHN xvi. 16, 21. "For a small moment have I forsaken thee; but with great mercies will I gather thee."—Is. liv. 7.

**A**S the Saviour led His disciples, so He leads all His dear ones who cleave to Him with their whole heart, and allow themselves to be led unconditionally by Him (for those that lead themselves go their own ways, and know not the way of the Lord, the way of peace). They were always happy, and as in heaven, when they saw Him, and had Him in their midst, but sorrow filled their heart when they lost Him out of their sight. The greater was their joy when they saw Him again, after they had believed Him dead and lost. In this manner Jesus still leads pious fervent souls. He reveals Himself to them a while, in great kindness, and thereby they are as in heaven. He withdraws Himself again from their inner eye, and they are as in hell, in the greatest desolation. He comes again, and their heaven becomes still fairer and more glorious. Yes, it becomes ever fairer and more glorious the oftener He again imparts Himself to the heart, and reveals His presence and loving kindness. But also their hell, their gloom, their sorrow becomes ever greater, more painful the oftener He hides Himself, and they cannot know, cannot believe that they will again find Him, again see Him. Why will they not know that? He has

Himself said : Yet a little while and ye shall see me and shall rejoice.—The poor soul indeed believes and hopes this, but not so brightly and joyfully that it does not feel the sorrow of His apparent absence. And it must also feel it as the birth-pang of the greater joy that is prepared for it. Sorrow must precede and accompany every birth. Should not the soul, in which Christ, the best, the only true everlasting life is to be born and formed, experience anguish at this most blessed and happy birth? He who is crucified cannot be planted in thy heart without the cross ; the Man of sorrows cannot be thine without sorrow.

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### SEPTEMBER THE FOURTEENTH.

“God hath not appointed us to wrath (condemnation), but to obtain blessedness by our Lord Jesus Christ.”—1 THESS. v. 9. “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to blessedness through sanctification of the spirit and belief of the truth.”—2 THESS. ii. 13. (*Ger. Trans.*)

**H**APPINESS, happiness has God intended for us from all eternity. Who can thank Him enough for this? But wherein consists this happiness? In no mere deception. The Saviour declares to us (Matt. v. 3—11) wherein the true blessedness consists. Let each prove his happiness by this genuine, infallible touch-stone. It is remarkable that the Saviour places the happiness of the children of God on earth in direct opposition to the vaunted happiness of the world. Poverty, hunger, sorrow, persecution, a pure heart,

are things that the whole world regard as misfortunes ; and the children of God esteem them happy. A rich man cannot become happy in the kingdom of God, if he do not become poor in spirit, if he do not tear his whole heart loose from all temporal and spiritual riches, and flee poor and needy to Jesus, in order to be made a partaker of the unsearchable riches of His grace. A full, prosperous, luxurious man cannot become happy in God unless he deny all his lusts, and hunger and thirst after the righteousness which God offers him through Jesus Christ in faith. A gay, thoughtless sinner cannot become happy unless he mourn and sorrow over his life of pleasure, and seek joy and peace in Christ. A dissolute man, whose mind is filled with all kinds of lusts, cannot become happy unless he banish out of his heart all impure desires, which he has sought to gratify through fleshly pleasure, revenge, or any other sinful enjoyment, and seek his only pleasure in Christ and in communion with Him. To this happiness are we called, which is only at home in poverty of spirit, in hungering after righteousness, and in a heart that is dead to sin and to the world, and is only to be found in cleaving to Christ by faith. And here we must never forget that the Author of our happiness became poor, that we through His poverty might become rich ; that He hungered and thirsted in order that we might be filled ; that He, instead of the heavenly joy that stood at His command, suffered the cross that we through His sorrow might attain to the true blessedness.

## SEPTEMBER THE FIFTEENTH.

“Yea He loved the people.”—DEUT. xxxiii. 3. “Who is a God like unto thee, that pardoneth iniquity and passeth by transgression.—Thou wilt cast all their sins into the depths of the sea.”—MIC. vii. 18, 19. “He had done no violence, and yet it pleased the Lord to bruise him.—By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.”—ISA. liii. 9—11.

THE most incomprehensible and adorable of all wonders is the love of God in Christ, to which we ever return, by which we should ever remain, and which must be new to us every day. Moses wondered much at it and exclaimed : How the Lord loves His people !—who so little deserved it. He knew the stiff-necked people and saw how God loved them. But if he had looked upon the Son of God in blood and wounds on the cross, bruised and afflicted, yea as smitten of God, how would he have felt ? It offends the tender, cultivated ears of the times when the Scripture says : The Lord hath bruised and afflicted His Son. I cannot help them ; for to me it seems beautiful, although inscrutable, that God bruised the just for the unjust, not for the sake of afflicting and bruising, but that He might make many righteous, that He might see His seed and be satisfied, that He might receive a portion with the great ; that we might all become His. Therefore God has brought so great an offering that He treated as in wrath His beloved Son in whom He was well pleased, in order to gain and free from judgment and wrath those who hated Him and had

deserved His wrath. Let us not seek to search out this love, that we cannot do, but enjoy it; that we can and ought to do by God's grace.

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## SEPTEMBER THE SIXTEENTH.

"The Spirit (of God) is in the (humble) people."—JOB xxxii. 8. (*Ger. Trans.*) "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." EPH. iv. 30. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—ROM. viii. 9.

NONE is more spiritless than the proud man. To the humble only does God give His grace and His Spirit; He resisteth the proud, for they have the spirit of Satan. Be full of a holy spirit! That is as much as: be very humble! bend yourselves low before God in your hearts, and He will come down to you, and fill you with His Spirit. This is the mystery of mysteries, which the simple know, but which is hid from the proud. They are without the Spirit, and thus without true light; although they are ever learning, they never come to the knowledge of the truth, for they do not learn what makes to their peace. But let him who possesses the Holy Spirit keep Him in the way in which he obtained Him: Yet let him humble himself the more deeply below others, the more God has exalted him, by this great gift, above others. Nothing grieves and drives the Spirit from us so easily as self exaltation, or self-sufficiency, when one does not regard

His voice, nor obey His guidance. One can easily sink down from the Spirit into the flesh, become, from a spiritual, a carnal man, if he do not walk faithfully and humbly in the Spirit. Children of God, who have been influenced by God's Spirit, because ye have Him in you, O keep this incomparable good; the world can do you no such injury, as if ye quench the Spirit, or let Him be taken from you. Pray without ceasing for the Holy Spirit; abide continually in communion with Him and let Him lead, chastise, teach, console and keep you like children.

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### SEPTEMBER THE SEVENTEENTH.

"I have set the Lord always before me; because he is at my right hand, I shall not be moved."—Ps. xvi. 8. "He that wavereth is like a wave of the sea driven with the wind and tossed.—A double-minded man is unstable in all his ways."—JAMES i. 6, 8. "Do all things without murmurings and doubtings."—PHIL. ii. 14. (*Ger. Trans.*)

**T**HE poison, pestilence, and death of faith are, —fickleness and doubts, that come out of an inconstant, wavering mind, which *willingly* doubts, not because it is tempted, but because it does not love the truth, and contrives the doubts itself. If doubts are only temptations, and even if they come repeatedly, they are to be regarded but as gnats, which one must beat off. But if the heart seek them out itself, and cherish them, then it is all over with faith. Such a man has occasion for earnest repentance and change of mind; he



must begin from the beginning and pray for a new heart. If doubts are temptations of Satan, who will make one afraid with a hundred uncertainties, and while he leads the eye into the future, shows the dismayed heart only its weakness and dangers, not the power and grace of God ; nothing is required but that thou turn thine ear away from the speaker of lies, and return to God and God's word, which speaks courage and consolation to thee, and promises strength to the weak, and power to the feeble. Trust in Him who is mighty in the weak, who is the shield by which all temptations to despondency and cowardice can be overcome. A look to Christ on the cross, who has suffered for us, and drawn us to Himself, and hitherto has shewn us many mercies ; a look of faith to the faithful Shepherd, who carries the lambs, strengthens the weak, binds up the wounded,—such a look procures joy and courage, and must overcome all doubts. He who has begun, will also perfect in thee the good work of redemption and sanctification. He has foreseen who, and how weak thou art, and yet has begun. It is not thy weakness that hinders Him from making thee happy. But thy perverse will and thy unbelief can hinder His work ; if thou wilt not be earnest, trust Him unconditionally, surrender thyself at discretion to Him, and be His unreservedly.

## SEPTEMBER THE EIGHTEENTH.

"Thee will I love, O Lord, my strength."—Ps. xviii. 1.  
 "He that loveth not knoweth not God; for God is love. And he that dwelleth in love dwelleth in God, and God in him."—1 JOHN iv. 8, 16. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul," *et seq.*—MATT. xxii. 37.

**D**OST thou not wish to be loved by thy brother, thy children, and friends, not only with the tongue, not only in word but in deed, and with the whole heart? And should God be satisfied with thy lip or tongue love, which is no love, but a sounding brass? No; he who knows the tender compassion of God, the love and mercy of Christ, that were freely offered for us with body, soul, and strength, hesitates not a moment to give away so perfectly his whole heart, body, soul, and strength to the love of God and Jesus Christ, that he reserves nothing for himself. He gives himself so to Him, that he is wholly his God and Saviour's, lives and dies in Him, forgets himself, drops his self wholly out of sight and mind, and becomes full of God, full of his Saviour; in Him, and Him only, breathes, walks, and stands, wakes and sleeps, works and rests.—Also, it is not the reward, the beauty, nor the sweetness that love brings with it, or promises for the future; nor anything else, neither fear nor hope, neither punishment nor reward, neither loss nor gain—that moves and animates love—it is love alone, pure love that causes love to love. It is the intrinsic beauty, majesty, goodness, incomparable-

ness, and worthiness of God and Jesus Christ, that awakens the soul to love, keeps and raises it in love ever more ; the more it learns to know God, the more it learns to love Him. For its eye is ever directed to Him ; it is ever in God and God in it. It dwells ever in Christ and Christ in it ; they ever behold one another, and thereby become ever more inflamed with love toward each other. Love grows as the contemplation, the knowledge of the beloved one increases, the more we look on the amiableness of the loved one. Therefore, John says so truly : He who loveth not, knoweth not God, for God is love—amiableness—he who knows Him must love Him ; a look to God, to Christ, is overpowering to love. The soul cannot do otherwise, it must love Him. He is too fair, too lovely ; it would not know how it could refrain from loving Him.

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### SEPTEMBER THE NINETEENTH.

“For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.”—EPH. ii. 8, 9.

**N**OTHING is easier than to be saved, and yet very few attain to it. If a man, in prison for debt, ask : How can I become free of debt and bonds ? and one say to him : “The man whom thou owest is the best of men, make known to him thy need, bow before him, pray and entreat him, and he will remit all thy debts, set thee at liberty, and, over and above, bestow great riches

on thee ;" he will believe, and not only willingly do what he has to do, but say : Is that all ? that is nothing ; I can easily do that. And when it is done and he is made free and enriched, the irrational thought will not occur to him : I have deserved my freedom ; but he will ever confess : Ah, my gracious lord has, out of pure mercy, and for nothing, forgiven me all, and above that made me very rich ! How can I thank him enough ? So do men think and act in temporal things. But in spiritual things, with the debt of their sins, with Christ, they know not how to deal. The easiest thing in the world becomes and is to them the most difficult when they have it to do ; and, when they think they have done it, they make the greatest work and merit out of it, as if they had merited salvation. Now Paul says distinctly, in the above passage, that one has nothing to do in order to be saved ; but only one shall not, when he is saved, ascribe it to his own work or doing, shall not boast, as if he merited it by his own work. Thou must do and work by all means, all that thou canst with preventing grace ; weep pray, sigh, entreat, wait, wrestle, and do whatever the good Spirit that leads thee to repentance and faith teaches thee. But when thou hast done it, thou must as little esteem it, and boast of it, as if thou hadst done nothing, and the salvation were bestowed on thee not for the sake of these works, but altogether freely and out of mercy ; for what thou hast done, is His grace and His work in thee. So everything is His, and there remains in thee—nothing but grace.

## SEPTEMBER THE TWENTIETH

"I say unto you my *friends*, be not afraid of them that kill the body," *et seq.*—LUKE xii. 4. "He is not ashamed to call them brethren."—HEB. ii. 2. "For we are members of His body, of His flesh, and of His bones."—EPH. v. 30. "But now thus saith the Lord that created thee. Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee—when thou walkest through the fire thou shalt not be burned."—Is. xlii. 1, 2.

WHAT can equal love? He calls us friends, brethren. He says to each of His disciples: Thou art mine. He will stand by us in fire and water. We are members of His body, of His flesh, and of His bones. Soul, repeat it to the thyself seven times, and seventy times seven, and rejoice each time more fervently and heartily, and draw from it what thou canst. What brother does not interest himself in a brotherly way in his brothers? What man does not regard his own members, his own flesh and bones before all others? What shall we fear, when we have such an exalted friend and brother, such a head? Where is thy trust? thy faith? thy love to this great and yet so condescending brother? Dost thou stand in such a close, brotherly, friendly union of heart with Him? Is He really to thee what He would and can be to thee? Dost thou allow Him to be so? There is surely nothing wanting in Him. If thou hast not thus experienced Him; O then have mercy on thyself, and lose not for a moment longer this unspeakably great happiness! Neglect no longer this invaluable, only grace, of having God in the

highest as thy friend and brother, of enjoying His brotherly, friendly love! Among all thy dear ones He is the dearest to thee, among all thy friends He is the first, the highest, and best. He will give Himself to thee; O take Him!

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### SEPTEMBER THE TWENTY-FIRST.

“The parents brought in the child Jesus (into the temple). They went to Jerusalem every year.”—LUKE ii. 27, 41. “And they brought young children to Him that He should touch them. Jesus said unto them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.”—MARK x. 13, 14.

THE fine example of the parents of Jesus, who brought Him, when a child, into the temple, and took Him with them, when a boy, to Jerusalem to the feast—the example of those pious mothers who brought their children to Jesus, that He might lay His hands upon them and bless them—is a true hand-and-house book for parents for the training of their children. They could learn everything out of it; how they are to begin in order to make their children good and happy. Lead them to Jesus; bring them into the temple of truth and love! Offer them to God; lay them, with prayer and supplication, on the Redeemer’s heart, for He really presses them willingly to His heart. No greater joy was His than when pious parents brought their children to Him to bless them. As then, so now. He is the same. Not seeing Him makes nothing in this matter. The

children's friend is, lives, and blesses unseen, just as much as there where He was seen. His joy is just as great when thou, dear mother, or thou, dear father, bringest thy child to Him in prayer, and layest it on His heart and believest : now He blesses it ; now He lays on it His pierced hands, and presses it to His heavenly breast ; now blessing and joy, spirit and life, flow out of His fulness into the little child-soul. Behold, be it unto thee as thou believest ; thy children are blessed and remain so, unless thou let it fail in the admonition, guidance, and instruction in the good. The Saviour has assigned, and, without hesitation, promised the kingdom of heaven to children : Of such is the kingdom of heaven. Parents should consider this, that they have before them citizens of the kingdom of heaven, over whom they are to watch, as the angels of God, that they may not rob heaven of them, and deliver them over to hell. The unfriendly disciples unkindly repulsed the mothers and their children, and would not let them to Jesus. A picture of our time, that will not let the children to God, to Christ ; they do not understand it, it is said, it is too early. No, says Jesus, let them come to me, hinder them not—I and the children belong, in a peculiar manner, to the same place—I am come from heaven, and the kingdom of heaven is of them ; they are my dearest members of the kingdom. Happy are the parents who lay hold of this and live in it.

## SEPTEMBER THE TWENTY-SECOND.

“Rejoice and be exceeding glad: for great is your reward in heaven.”—MATT. v. 12. “Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.”—ISA. li. 7—8.

**T**HUS the Saviour in His word consoles us, for the sorrows and persecutions of this present time. Truly, a great reward, although there were no other, to see Him as He is, and to be His for ever! No chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—(Heb. xii. 11). And we shall see then, what we cannot always joyfully believe here, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us hereafter, when we shall see Him face to face. A look upon Him as He is, must of itself change our whole nature, and make us heavenly bright for ever. What will it be to have Him and see Him for ever! Oh! eyes of men, why do ye look so curiously round on this earth, where ye find not Him who can make your souls happy for ever? Why do ye not look in faith upon Him, whose look will satisfy and bless you for ever? Thus how many causes have we from our calling to the heavenly inheritance, to rejoice at going hence! How many causes to be exceeding glad; for the reward



is inconceivably great, greater than heaven itself. We rejoice much here when we see long missing friends once more, or come to know a man, whose acquaintance we had long wished to make. What will it be when we see Him, and know face to face Him, before whom the angels fall upon their faces? And what shall we find with Him and in Him? All who are worthy of love and worthy of being known, in whose communion and intercourse the cherubims rejoice? How far away will all enemies, all temptations and afflictions, be! In His presence is fullness of joy, and at His right hand there are pleasures for evermore (Ps. xvi. 11).

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### SEPTEMBER THE TWENTY-THIRD.

“And Enoch walked with God: and he was not; for God took him.”—GEN. v. 24. “Noah was a just man and perfect in his generations, and Noah walked with God.”—GEN. vi. 9. “He (Moses) endured, as seeing Him who is invisible.”—HEB. xi. 27.

**T**O lead a godly life (or to walk with God), means: To live in God, with God, to walk before His eyes, to stand in His strength and grace, and in communion of spirit with Him; to share in His influence, His presence, His peace, and to let the heart live therein. Thus lived these patriarchs. They were temples of the living God. The Lord was all to their heart; the love of God was poured out in their heart through His Spirit; God in them, and they in God, so closely

united with Him in the bonds of love, that nothing on earth could separate them from Him. This is the living faith, that holds as strongly, as firmly by God, the invisible, as if it saw Him bodily, as if He stood before us. The Christ to come was as near to them in faith, as if He had been already there. Should not the Christ, who has been, and will be to the end, and every day is invisibly present, be also as actually near to us in faith as if we looked upon Him bodily? Yes, the spiritual presence of the Lord must be infinitely nearer to us than His bodily presence. *In us* He is much nearer us than if He externally stood *before us*. His faith is not yet as the Lord would have it, who is not happier in faith in the Invisible than if he could look on the visible (John xx. 29).

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### SEPTEMBER THE TWENTY-FOURTH.

"Yea, I have loved thee with an everlasting love; therefore, with loving-kindness, have I drawn thee."—JER. xxxi. iii. "Let thy loving-kindness and thy truth continually preserve me."—Ps. xl. 11. "I will come into thy house in the multitude of thy mercy."—Ps. v. 7.

**T**HIS should serve as an answer when the heart asks, full of wonder, How can the Lord love such a wicked, sinful, unworthy being? Out of pure loving-kindness, and without merit in thee, saith the Lord, I have loved thee from eternity, where I saw thee in thy sins. It was before His eyes, before we were, how wicked and ungrateful we would be; and yet he assures us

Himself, that He has seen us in this miserable and hateful condition, and out of love and goodness has drawn us to Himself. What sort of loving-kindness is this? How can it love the evil and the wicked? Ah, it does not love the evil in us but the good, that it will produce and work in us. It loves, to make the evil good. If thou feel thyself very wicked and unworthy of His goodness, do not, on that account, thrust away His kind hand, but believe and hold as certain; this kind hand is over thee to make thee good, pure, and holy, as thou shalt be according to its purpose. Resist it not through unreasonable humility, but if thou love the good, let the kind, merciful hand of God make thee good, prepare, strengthen, and settle thee. Wilt thou remain wicked? That thou wilt remain, and in eternity become nothing else, if thou do not lay hold on His goodness and let it work in thee. Entreat rather with David, who felt himself unworthy and a great sinner; pray with him: Let thy loving-kindness and thy truth continually preserve me! Resolve on account of thy weakness, just like him: I will come into thy house, and seek thy presence and thy face, trusting in thy great mercy. To go into His house is to go into one's heart, for He dwells in the heart as well as in His house, and he who there prays in spirit and in truth, and abides with Him, experiences His loving kindness and truth. Then He lifts on us the light of His countenance.

## SEPTEMBER THE TWENTY-FIFTH.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant (Jesus), that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."—ISA. l. 10. "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours;—and great shall be the peace of thy children."—ISA. liv. 11—13.

**T**HUS the Lord Himself consoles His afflicted, persecuted, despised, and oppressed believing souls on earth. A consolation, that comes from heaven—out of the mouth of the Saviour through His Spirit, and His word comes not empty. For our God sends not vain words, nor mocks us in our misery. What He promises He holds fast. Thus if thou sit in darkness, and the light of joy and consolation shine not on thee, but thou lovest the Lord and obeyest His voice and all His words are holy and dear to thee; O then thou knowest out of His own mouth, that it is permitted, yea, commanded thee to hope in Him, and rely on Him. As truly as He lives and has spoken this, as surely will the light of consolation and aid arise again upon thee. Seek only Him, Him, not the consolation, and thou wilt find both, Him and the consolation. For what more does he want who has Him? Behold only how He calls thee with compassion: O thou afflicted, tossed with tempest! He knows too well how it goes with His church, His community of believing ones, His dear sheep. Ah, they are indeed those on whom the tempests of persecution fall. But He knows and sees it, and promises great things in return for it, that are

not to be named—great peace to all their children—all the children of God. Yes, the storms of tribulation bring a peace which they do not know, on whom no storm has ever come.

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### SEPTEMBER THE TWENTY-SIXTH.

“Work out you own salvation with fear and trembling. . . . That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.”—PHIL. ii. 12—16.

**H**OW could it be a matter of indifference to a teacher, a father, or a mother, whether those things for which they labour, prosper or not? What joy for every gardener when his plants grow, his trees bring forth fruit! What joy for the husbandman, when the field that he has ploughed with care, and sowed in sweat, yields a rich harvest! Yet one rejoices with trembling, and prays for those things for which he works, as Paul prayed for the Philippians. Fear for yourselves, tremble for your weakness and tendency to sleep, to security, to indolence, and let not this wholesome fear (for slavish fear be far from you), this trembling awakened by grace, make you faint-hearted, but rather drive you the more to trust in the Lord, who can and will work in you to will and to do; that ye may really be lights in a dark world, that ye, through

your pious and pure walk, may be marked out and distinguished from the crooked, as the sun is distinguished from the night. Thus ought ye to stand, where ye stand, in your house, in your family, or in the neighbourhood, in the circle in which ye live, as a candle on a candlestick ; ye ought to let your light so shine that it may fall on dark, blind, unbelieving eyes, and make them ask : Whence comes this light ? Then point them to Him, who is your light, and who lighteneth every man that cometh into the world. Hold fast the word of life, and so ye shall live and shine. Where life is, where the living word is, where the word lives in the heart, there is light, there it breaks forth and shines. But where only the dead word is held in the head and moves on the lips, there is no light, and no life-warmth, but death and darkness ; there is no up building, no growth, no working of salvation. Such ought with reason to begin with fear and trembling for their dead being, to seek and work out their salvation.

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#### SEPTEMBER THE TWENTY-SEVENTH.

“ But know that the Lord hath set apart him that is godly for himself.”—Ps. iv. 3. “ I am the Lord, and there is none else. I form light, and create darkness ; I make peace, and create evil : I the Lord do these things.”—Isa. xlv. 6, 7.

**S**TRANGE, yea strange, very strange are the ways by which the Lord leads His people, yet blessed, glorious ; there is no way like the

Lord's ways. Many as are the thorns they have, that make the feet bloody, and often pierce the soles of the feet, so that one is like to cry out, and often does cry out, they have something attractive in them that one would not give away for the happiness, possession, and pleasure of the whole world. He lets the world go its own pleasant way ; His own people He sometimes casts into the water, sometimes into the fire ; now He leads and lifts them above all mountains, then He casts them down again into abysses, out of which no salvation appears possible. Now He surrounds them with honour and glory, like Jesus on Tabor, then he covers them with shame and reproach, so that no dog will look upon them ; and the worst and most cursed evil-doer seems more honourable than the beloved child of God. Their heart is often so full of Him that they think all heaven has come down to them ; but then again they are as desolated and afflicted as if hell had turned in to them. Often they think they are standing in the sun, and then again walking in Egyptian darkness. Now they have all power in their hands, and the next time they are bound and maimed so that they cannot lift a straw, and can scarcely carry themselves. And why so ? The answer stands above (Isa. xlv. 7). Thanks be to Him ! If only He lead, trouble thyself not as to the *how*, but only as to the *who*. Pray with David : For thy name's sake, lead me and guide me. (Ps. xxxi. 3). Go, wherever it may be, if only His hand lead.

## SEPTEMBER THE TWENTY-EIGHTH.

"Put ye on the Lord Jesus Christ."—ROM. xiii. 14. "I die daily—I live: yet not I, but Christ liveth in me."—1 COR. xv. 31; GAL. ii. 20; PHIL. iii.

**I**F no new garment were offered us, we should be obliged to remain and be ruined in our old garment of sin and mortality. But there it is; bestowed on us by God, offered to us through the gospel, presented to us and put on us, if we only stretch out our hand for it and willingly put off and cast away the old one. But Christ, the new man, cannot become the portion of him who so loves his old man with the lusts and desires thereof, that he cannot separate himself from him. Paul says (Gal. iii. 27): As many of you as have been baptised into Christ have put on Christ; and yet he says (Rom. xiii. 14), to those already baptised: Put ye on Jesus Christ. Must one, then, put on what he has on already? By all means; because one very often puts off again what he had put on in his first zeal, because one has never put Him on so firmly that he continually remains in Him. He who abides in Him has no need ever again to put Him on; he may only hold Him, and keep heart and mind in His peace. Paul says also: I am crucified with Christ (Gal. ii. 20); yet says again: I die daily. It is, therefore, one thing with the putting on of the new and the putting off of the old, with living in Christ and dying to the old man; the apostle himself did not manage it so quickly. Much less should we hold ourselves perfect, but ever let



dying daily and living daily in Jesus, commend us. If we would let the filthy garment of the old man be seen and known in clear light, how evil it is in us, and how it disfigures us in God's sight; we would hate the garment spotted by the flesh, and hasten to-day rather than to-morrow to be quit of it. If we had a true, clear idea of the beauty and glory of the new man, if Christ were truly revealed to us, we would believe that He was bestowed on us that we might put Him on, abide and live in Him; we would not remain so long out of and without Him; we would lay hold of, and hasten into Him, as a naked man into a garment, if he were ashamed of his nakedness.

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### SEPTEMBER THE TWENTY-NINTH.

"When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."—MATT. vi. 7. "I am weary with my groaning; all the night make I my bed to swim," *et seq.*—PS. vi. 6. "My tears have been my meat, day and night, while they continually say unto me, where is thy God? When I remember these things, I pour out my soul in me."—PS. xlii. 3, 4.

**M**ANY people think that prayer consists merely in word-making; to preach something before God, to speak to God with an eloquent tongue is praying, the more the better. Christ says, it does not consist in words; to use many words in prayer is heathenish, not Christian. Yet we are to pray long, yea, pray without ceasing, everywhere. What and how then is one to do if

one may not use words, at least not many? Ask David, who, in the above-quoted passage, answers thee in the name of all true praying people. (Ps. vi. 6, and xlii. 3). Elsewhere he says: Truly my soul waiteth upon God; from Him cometh my salvation. (Ps. lxii. 1.) The prophet Isaiah (Isa. xxx. 15) makes it the condition of obtaining help and safety, that one must be still and hope, and not wage a war of words with God. How few words did Christ Himself use in His most agonizing prayer, in His deepest anguish! the same words He repeated three times. The error lies here, that people think prayer is a matter of the tongue and not of the heart. The tongue must indeed be at the service of the heart when it requires it; but the heart must pray, wrestle, wait, hope, believe, and sigh. Tears must sometimes say more than words. Thus, without doubt the bloody sweat and the tears of the Saviour were a louder cry in the ears of His Father than His few and short words. Moses also cried to God when he did not open his mouth. (Ex. xiv. 15). In the Psalms David is often heard to cry out, and I believe that such an inward cry is always to be understood. Yet I will not hinder thee, if thou must and wilt sometimes cry out aloud. Everything has its time. By this also may one conclude what value is to be set on prayer-books, and the prayers in them. Yet I should not like absolutely to reject or forbid good prayer-books. A devout man can make a right use of them. But yet they are like ready reckoners, which in my fatherland are called *sluggards*, and in which one cannot find anything

without trouble, without either himself making or understanding the reckoning.

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### SEPTEMBER THE THIRTIETH.

“Beware ye of the leaven of the Pharisees which is hypocrisy.”—LUKE xii. 1. “Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby.”—1 PET. ii. 1, 2.

**H**YPOCRITES say: We have made lies our refuge, and under falsehood have we hid ourselves, (Is. xxviii. 15). Read also the eight woes, that the Saviour (Matt. xxiii.) pronounced upon hypocrites, and see there that God detests and curses no vice so much as this most shameful of all vices, that is carried on, now in a coarse, now in a refined way. One wishes to appear pious, when he knows himself that he is not. And although one with a sinful life gives others proof enough that he cannot be so, yet he will appear before others as if some kind of religion lay at his heart. This is clumsy hypocrisy. A more artful and refined kind is when one has really conceived of himself the flattering idea that he is pious and is esteemed so by others, but secretly is living in sins, which, in order not to mortify himself, he esteems as no sins, but counts only weaknesses, and covers everything up with a false trust in the mercy of God and the merit of Christ, and passes lightly over it, making himself secure and at ease. Another kind is the hypocrisy

of false zealots, who, urged on by passion, persecute others supposing that they do God service, and are zealous for God ; while yet only natural heat and blind fury are the real motives to the gratification of their passions. The worst hypocrites are the children of the devil, false apostles, who, born of the father of hypocrisy, transform themselves into angels of light, in order to make many the children of hell. (2 Cor. xi. 14). Beware of the refined as well as of the coarse hypocrisy, for the Lord trieth the hearts and the reins, and saveth the upright in heart. (Ps. vii. 9, 10).

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### OCTOBER THE FIRST.

“It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind’s feet, and setteth me upon my high places.”—Ps. xviii. 32, 33. Some trust in chariots, some in horses ; but we will remember the name of the Lord our God.”—Ps. xx. 7. “He will regard the prayer of the destitute, and not despise their prayer.”—Ps. cii. 17. “For he knoweth our frame ; he remembereth that we are dust.”—Ps. ciii. 14.

**T**HE natural man trusts all to himself, and yet can do nothing right. Everything is perverted that his hand lays hold on, all that he does ; because his heart and mind are perverted. The pardoned, enlightened man acknowledges his utter weakness at all times, and therefore does not trust in the chariots and horses of his own strength, but upon the name of the Lord alone. He prays, wrestles, and abides by God, through whom he can do all things. For God girds those who call

upon Him with strength, and keeps them from errors. Yes, the Lord can so strengthen and animate the weakest who trust in Him, that he goes on his way like the hinds, courageously and ardently, hastens and presses on to the goal over all heights and mountains of tribulation and difficulty. Let no weak miserable one, who really feels himself so, be dismayed—let him only pray diligently and confidently for strength. The Lord knows our misery and our weakness, better than we ourselves, knows better than we do that we are nothing, can do nothing, without Him, that we must be dejected and lost, unless He help us. Now because He earnestly desires that we should not be lost, but become happy and glorious, He must help us, if we are also willing and ask for help. Believe this firmly, for it is truth, and this truth shall make thee strong and thy feet like the hinds.

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### OCTOBER THE SECOND.

“We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven—in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”—2 THESS. i. 4—8.

**O** THINK often on this, how glorious, how bright, how free from temptation, how happy

will all those be who have diligently sought sanctification here, and therefore have had to endure reproach, insult, and persecution from the world. Think also what remorse will take possession of those there, who have despised piety and faith here, and persecuted the godly. There they will be at last obliged to confess who and what they have been here. Now they imagine that they are wise and enlightened. Now they upbraid the godly, and call them fools, fanatics, overstretched, dark heads. But there they will see that they—they themselves have been this, that they have missed the right way and walked in darkness, and have not known the true light. Then will they see the reproached and despised godly ones among the children of God, and themselves among the children of the devil and darkness. They will see how empty, useless, and perverted their busy life was with which they thought they had rendered to the world such weighty services. Behold, the Holy Scripture says plainly how it will be with the godly and the ungodly there; for the encouragement and strengthening of the former, and to warn and awaken the latter, that they may be converted and spare themselves this everlasting shame and remorse. Therefore, beloved, ye who suffer reproach and persecution for righteousness' sake, be comforted, and take to heart what is held before you in the Word of God. But see to it that ye really pursue after holiness, and truly suffer for righteousness' sake, and not for your own faults. If any one suffer for the sake of the good, O let him be undismayed—his joy and glory will soon be great and everlasting.

## OCTOBER THE THIRD.

"Ye that love the Lord, hate evil; he preserveth the souls of his saints, he delivereth them out of the hand of the wicked."—Ps. xcvii. 10. "But I have a few things against thee," *et seq.*—REV. ii. 14, 20. "Have no fellowship with the unfruitful works of darkness."—EPH. v. 11. "What communion hath light with darkness?"—2 COR. vi. 14.

**D**AVID says: A froward heart shall depart from me; I will not know a wicked person. I hate the work of them that turn aside; it shall not cleave to me (Ps. ci. 3, 4.) How should the Highest and Holiest dwell in a heart that still loves sin, and does not wholly deny all that is an abomination in His eyes? He who says he loves the Saviour, and does not love what He loves and hate what He hates, is a liar, and has never known Him. One thinks and says these are only trifling things, how should the Lord take it ill or grudge us that. He is not so severe, He is not so minute, &c. Oh how false and how wicked is this thought! Art thou not exact with others if they offend thee by a word or a look? Then see (Rev. ii. 14, 20) how exact He is with little things, and if He see only some small thing in one, He immediately censures it, and, with sharp threatenings, seeks to better him. What offends such majesty and love as His, thou shouldst not call little. And if thou esteem it so insignificant, if it be so small and trifling in thy eyes, it is so much the worse if thou canst not offer Him this little thing. How wilt thou forego great things, if thou art not master of little things? The eye

that is to see clearly and remain healthy can suffer no dust in itself. The fire will be thoroughly pure ; it consumes all that comes near it. Light suffers no spots, no darkness ; it must be quite pure.

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### OCTOBER THE FOURTH.

“ O Lord, I know that the way of man is not in himself : it is not in man that walketh to direct his steps.”—JER. x. 23. “ My presence shall go with thee, and I will give thee rest.”—Ex. xxxiii. 14. “ O send out thy light and thy truth : let them lead me.”—Ps. xliii. 3.

**T**HE ungodly do not think of God's leading, but imagine they do as they like. But man proposes and God disposes. Man works with an evil design, but God directs it for the best to those who trust in Him. God lays no compulsion on man's freedom, but He does not let him attain the object and aim of his wicked projects and deeds, if they do not serve His kingdom for the best. Man *will* act as he likes, but the accomplishment, the execution, does not lie in his power and liberty. God can hinder or further it, according to His good pleasure. The pious man must never seek to lead and direct himself, nor take any step, without allowing the presence of the Lord to guide him, like Moses (Ex. xxxiii. 15), without praying, with David : Send out Thy light and Thy truth : let them lead me. He who does not seek the countenance of the Lord in all his transactions, certainly wanders in the wilderness of this life without finding the way to



the land of peace. He who does not pray for light, and knowledge of the will of God, in all his undertakings, certainly will not succeed in his purpose, or the success will not turn out to his salvation, but to his ruin. He ascribes it to himself, is proud and lifted up about it ; so that it would have been better for him if he had not succeeded. The Lord has promised to guide us with His eye, and always to make known His will to us. He says : When they come weeping and praying, then will I lead them (Jer. xxxi. 9). Behold, thou hast His word. If thou art sorely pinched and in great straits, and knowest no counsellor, weep before the Lord, make known with tears thy need to Him, and He will guide thee, for He has said : I will lead thee. Also, Psalm xxxii. 8.

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### OCTOBER THE FIFTH.

“Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone—for I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men ; but their strength is firm—but how are they brought into desolation, as in a moment.”—Ps. lxxiii.

**T**HIS is a common stone of stumbling to many, even superior minds, on which some almost trip, and others really fall, because they have not patience enough to wait the end. Let one read the whole of the 73rd Psalm attentively, and consider how true every word is. God indeed allows the ungodly, unbelieving, and unrighteous to

prosper and succeed as if He were their friend and protector ; and the godly must suffer and be oppressed as if God were their enemy and antagonist. Behold, this is an old thing. Asaph, and all the godly men of old, knew it ; it was so thousands of years ago, it is so still, and will be so as long as the world is in its present condition. If thou, on this account, reject and lightly esteem piety and faith in God and Christ, fearing too much for thyself, because it does not go so well with believers as with evil-doers ; thou rejectest and condemnest all the holy and righteous men of all times, whom God has chosen and loved. They were all—all tried by many afflictions, but their end was glorious, and there—there they shine as the sun, and the Most High is their reward. And the end of the ungodly, that are fortunate here, is terrible, and their lot will ever be terrible. Wilt thou not thus rather suffer with the righteous for a short time, and then be glorified for ever, than forget God, and indulge thyself, revel with the wicked here, and then be cast into hell ? Wilt thou not say, with Asaph : Nevertheless I am continually with Thee. Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee.

## OCTOBER THE SIXTH.

"Fear not, neither be thou dismayed."—JOSH. viii. 1; cf. JOSH. i. 9. "He shall judge the world in righteousness, he shall minister judgment to the people in uprightness."—Ps. ix. 8. "Great is our Lord and of great power; his understanding is infinite."—Ps. cxlvii, 5. "The daughters of Judah rejoiced because of thy judgments, O Lord."—Ps. xevii. 8.

**H**E who is dismayed has forgot that God is with him, that God rules all things, and that not a hair can fall from his head without his Father. Dismay springs from want of knowledge or forgetfulness of God the Saviour, who has promised to be with us alway even to the end of the world. He who knows and believes with a living faith in Him, His divine attributes, His wisdom, omnipotence, love, patience, and omnipresence; he who knows and never forgets that he has continually with him an almighty, wise, good, and kind Saviour and God, who hears him before he calls, and who has affirmed that He Himself dwells in us; he who has a lively faith in this, may not, cannot be dismayed, however it may fare with him. Even although it may seem as if there were no God, as if no God of wisdom and love ruled in the world—He rules nevertheless. But His thoughts and ways are not our thoughts and ways; for as the heavens are higher than the earth, so are His thoughts and ways higher than ours (Isa. lv. 9.) The faith that lays hold of and keeps omnipotence and love continually present to one, is undismayed and without fear, full of thanks and adoration, is joyful in the

judgments of the all-wise God of love. If it appear incomprehensible to one how He rules, as it appeared to David, and to all, even the most enlightened friends of God, always incomprehensible, yet worthy of adoration ; yet he rests full of confidence in the arms of the all-righteous and wonderful ruling love of the Father.

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### OCTOBER THE SEVENTH.

“ But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”—DAN. vii. 18. “ Fear none of those things which thou shalt suffer : behold the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.”—REV. ii. 20.

**T**HE saints, who devote and consecrate themselves wholly to the Lord, who have put on Jesus Christ, the salvation and the righteousness, who walk in Him here, and are kept unblameable till His day, shall take the kingdom and possess it for ever. Those who, with Paul (2 Tim. iv. 7) fight the good fight, finish their course, and keep the faith, shall receive a glorious kingdom and a beautiful crown, the crown of righteousness, presented to them by the hand of the Lord, the righteous Judge. O thou fair crown ! thou glorious kingdom ! no sorrows of this life would be too heavy for him to bear, who never loses sight of thee ; no wordly pleasure, honour, or estate would be too alluring for him to deny. The way would not be too steep for him, nor too

rough, nor too difficult. On wings of love and longing he would soar above everything, and have his heart already there, where thou, fair crown, thou, glorious kingdom, art! He would forget what is here below, and only bear in mind what beckons to him from yonder. Beloved, let us not forget what awaits us with the Lord. It is great, it is fair, it is glorious. All that we do and suffer here is nothing, not worthy to be named. Let us do still more, suffer still more—still all is nothing compared with that crown.

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#### OCTOBER THE EIGHTH.

“Lord, I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.”—Ps. cxliii. 6.  
“Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.”—Ps. lxxxvi. 4.

**T**HUS is it written in the hearts of the godly. So cries every soul that loves the Lord, a thousand times, thus their whole being cries out without ceasing, without words, without outward sound, to the invisible, near, yet concealed God. He who has tasted how gracious He is, cannot live without Him. There is in his inmost soul an everlasting desire, longing, hungering, and thirsting after Him, that sometimes grows loud, and breaks out into such psalms as David, Asaph, and other friends of the living God have sung. Nothing has a charm for them, whatever they find in the world, whatever is placed before them; they relish nothing but Him. They have, as one has said, only one passion—Him, Him alone.

Now the Lord gives them Himself to enjoy, and they drink out of the rivers of everlasting life that flow to us from the Paradise of God ; now He hides Himself from them, O then they are cast down as from heaven to hell, and feel this trial as the most severe and fiery furnace, that awakens a still greater thirsting after Him, so that the soul longs after Him more ardently, and seeks His face again with greater longing. They hold Him by faith and do not let Him go, as He ever does by them. Nothing can separate them from Him. Soul, how art thou with Him ? Art thou thus united with Him ? Dost thou cleave thus to Him ? Does He not deserve it ? Dost thou know any other thing that thou couldst with reason prefer to Him ? Can any love to Him be too great ?—anything too much to do for Him ? Is there any danger that thou wilt cleave too closely to Him, or long after Him too ardently ?

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### OCTOBER THE NINTH.

“I will praise thee ; for thou hast heard me and art become my salvation.”—Ps. cxviii. 21. “Thou hast also given me the shield of thy salvation, and thy gentleness hath made me great.”—2 SAM. xxii. 36 ; Ps. xviii. 36 ; Ps. lxxi. 20.

**W**HEN God sends sorrows, temptations, darkness—or tryings and searchings of whatever kind they may be—to humble us, it is very hard for the poor human heart. It knows not what to do. Yet, if it look to Him who orders all things, and

without whom nothing can come upon or happen to us; if it reflect how often He has already helped and comforted the anxious soul in need, and sent joy in the midst of sorrow, and always made great blessing to follow great sorrow; it cannot be dismayed, and will, if it keep up, thank Him in the end for the great gain which the soul has derived therefrom. Sorrows humble, make the soul little, bowed down, lead to the knowledge and confession of sin; and God giveth grace to the humble, but He resisteth the proud. Therefore He must first bring down our pride and arrogance, that He may show grace to the humbled ones, and set them up. Thus He seeks and makes through sorrow and crosses a way to our heart, if He cannot find it for our pride. Thus He intends only grace, peace, and glorification when He has cast down, smitten, and humbled thee. He will make thee great and glorious, and therefore He has abased thee. Wilt thou not permit Him? Wilt thou resist Him? Then He can do nothing with thee; and thou wilt remain a proud fool, shunning the true way to be exalted.

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### OCTOBER THE TENTH.

“Take no thought.”—MATT. vi. 25. “Casting all your care upon him, for he careth for you.”—1 PET. v. 7. “Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.”—PHIL. iv. 6.

**I**F a child of God allow himself to be seized and tortured by cares, he has ceased to believe on

God as his Father, and in Jesus as his Saviour and Shepherd. He denies, through unbelieving care, faith in God and Jesus, and is worse than a heathen ; because a heathen knows nothing of God and His word, and so cannot believe. Thou poor soul, wake up ! Hast thou forgotten that God is thy dear Father, and that He cares for thee as the most loving and affectionate father on earth cannot possibly do ? Hast thou forgotten that Jesus is thy Brother, Shepherd, and Saviour, who has promised thee eternal life, and has already given a foretaste of it here ; and should He not give thee what thou hast need of here ? Hast thou ceased to believe that He has bought thee with His blood ? Should He forsake thee in smaller things ? turn away from thee His hands that were pierced for thee ? Look once more on His hands, and see whether thy name is not written there. Look once more into His eyes, or His heart, and thou wilt see that thy High Priest has not yet cast thee off, that the hen has not trampled on her chickens, that the shepherd has not driven away his sheep from him ;—thou wilt see that He still carries thee like a mother—but look to Him, else thou canst not see that. Do not merely look on the earth and the earthly, not merely into thyself and around thee, not merely on thy surroundings—but up ! up ! to Him, with heart and mind. He cares for thee, and must ; He cannot do otherwise ; thou art His, and He cannot leave thee.



## OCTOBER THE ELEVENTH.

"Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my father, I have made known unto you."—JOHN xv. 15. "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; I will rejoice over them to do them good."—JER. xxxii. 40, 41. "I will be with him in trouble."—Ps. xci. 15.

**A**LL the qualifications that a friend requires of his friend, are found so united in no being in heaven or in earth, in the same degree, as in Jesus the friend of our heart and soul. A faithful friend is a strong refuge—with no money or goods to pay—a consolation in life; he is proved in need. From what man can we more expect all this than from Jesus, who is most willing to help us in trouble, and will rescue us from it? And in all need, in sin and death need, where all our friends cannot help us! It is said, (Prov. xviii. 24), a true friend loves more and sticketh closer than a brother;—this is certainly so true of no one as of our Friend at the right hand of God. He has sworn everlasting friendship and love to us, has bound Himself not to cease to do us good. It is His pleasure not only to show us good, but also to be with us and remain with us. (Prov. viii. 31). He confides to us the secrets of His Father, keeps nothing back of all that He has heard with His Father, but empties all into the lap of His friends. O friend! be a friend of Jesus, and esteem this as the greatest happiness, to be able to become a friend of Jesus; the condition is to

be found in John xv. 14. In verse 13, thou readest the highest proof of His friendship toward thee, so that doubt whether He is willing to be thy friend, would be the most shameful sin. For if any one die for me he cannot be my enemy, cannot withdraw his hand from me, if I will lay hold on it. Go to His cross, and look into thy Friend's heart ; what dost thou read ?

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### OCTOBER THE TWELFTH.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—JOHN xvii. 16, 24. "Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee."—Ps. cxvi. 7. "The disciples were filled with joy, and with the Holy Ghost."—ACTS xiii. 52.

**T**HE true joy and the everlasting peace that cannot be destroyed, comes only into the heart of man, when the Holy Spirit enters, when the Lord Himself speaks to the heart and does it good. The ungodly and unbelieving, the unconverted or lukewarm Christians have no peace, and no pure abiding joy. Discord and unrest are in all hearts in which the God of peace, in which Christ does not dwell by faith. The believer also loses peace, as soon as he departs from faith, or becomes lukewarm and indolent, so that he does not abide in Jesus, and Jesus is lost to sight and heart. Therefore come all ye hearts, who seek peace and joy, come to Jesus, the Prince of peace, receive Him into your hearts by faith in love. He will erect there his tabernacle of peace, will

come into you, and bring you pure joy. With Him heaven enters into your soul. But as long as we live here, we are in danger. We carry the treasure in fragile vessels, and must be very watchful and diligent not to lose it. If it be taken from us for a time, with or without our fault, by the wise purpose of the Lord, we must not on that account be dismayed, but only retire the more into our heart, wait the more eagerly at His door, until He again have mercy on us.

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### OCTOBER THE THIRTEENTH.

“Who art thou?”—JOHN i. 19. “Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.”—ROM. xii. 16. “For if a man think himself to be something, when he is nothing, he deceiveth himself.”—GAL. vi. 3.

**W**HO art thou? asked the priests and Pharisees of John, and they would have done better if each had put this question to himself. For every man should give himself this question to solve seven times a day, and there would be less conceitedness, more humility and love among Christians. Who art thou? Art thou something in thine own eyes? then thou art not only nothing, as we all are, but thou art also a puffed up fool and self deceiver, or deceived. Consider thyself in the light of the example of Christ and his dear followers, the apostles, martyrs, and other distinguished godly men, and thou wilt find that thou art still far behind. Consider thyself only

with regard to the Christian duties of thy station and calling, and thou wilt surely know thyself to be a great offender and transgressor. Least of all do such know themselves, who strive after high things, high knowledge, deep insight, and strange matters that others do not know ; for these ascend so high that they cannot find the way back to themselves. Take care ; gaze not on the heights yonder ! God knows what is there ; and, if thou art to see and know it, He will show thee more in a moment than thou canst find out in a hundred years. Strain not after high things, look into thyself ! descend to the humble and the lowly, and remain down in the valley of self-knowledge and self-abasement, and God will exalt thee and reveal things to thee that thou couldst never find on giddy heights, unless He revealed them to thee in the way of humble faith.

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### OCTOBER THE FOURTEENTH.

“As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work : so am I made to possess mouths of vanity, and wearisome nights are appointed to me.”—JOB vii. 2, 3. “Thou makest darkness, and it is night.”—PS. civ. 20.

**W**E must reject the guidings of all the heroes of faith and patience, if we will not tread in their footsteps, if we do not wish it to hold true that even the enlightened, believing Christian must fall into these nights and dark-nesses, in order to become truly enlightened and experienced. Was not Job a man who pleased God,

and whom the Lord led? Hear him, what he can tell thee, how it was with him for months long. No hireling longs so much for rest, no labourer in the heat of the sun for the shadow, as the soul walking in dark ways longs for light and consolation from the Lord. Mark these words of Job's : Wearisome nights are appointed to me. These were not such nights as the man of passion, the avaricious man, the man who is troubled about earthly things, has, whom numerous cares of avarice, or unbelief, whom revenge and other impure inclinations torment and make sleepless. No, the misery of these nights consisted in inward struggles with darkness of spirit, because the Lord hid Himself and His light, and left the soul alone in it, till it sighed out of the darkness, and penetrated it with prayer and supplications, and the clear brightening countenance of the Lord again shone on it. David says : The Lord maketh darkness, and it is night. He gives light and withdraws it, for wise reasons. He makes the soul dark and bright, that it may know where to turn for light. Lord, cause thy face to shine upon us and we shall be saved.

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### OCTOBER THE FIFTEENTH.

"Be thou faithful unto death, and I will give thee a crown of life."—REV. ii. 10. "Behold, I come quickly : hold that fast which thou hast, that no man take thy crown."—REV. iii. 11.

**T**O be faithful is a matter which is profitable only to ourselves, and by which God gains nothing ; and yet He promises us a crown for it.

Notwithstanding, few esteem this crown. Also this faithfulness is not possible to us without His grace, and unless He produce it in us, and yet He crowns it as a work that we had done. So kind and faithful is the Lord ! Does He not deserve fidelity ? He was faithful even to death on the cross for us ; now there is surely nothing more reasonable than that He should require such fidelity from us, which is yet to put a crown on us. But, my unfaithful heart, that daily breakest faith and covenant, where wilt thou get faithfulness even to death ?—Where I get all grace and virtue ; from the faithful God, who has promised me all things, and, as He is faithful and true, will give me daily, and if I need it, a thousand and a thousand times every day, without upbraiding. He has made and kept faithful to the end all His faithful servants and handmaidens, who have ever been. He abides faithful, although we become untrue. He can much less forget and forsake us than a mother can her child, or a hen her brood. If this confidence dwell in thy breast, this zeal to pray to the Lord as often as thou art in want, thou wilt keep what thou hast and no man shall take thy crown, for the Lord has other crowns for others. Maintain thou thine, which the Saviour has won for thee so hard, and which thou must ascribe, not to thy own fidelity, but to His grace. And He will certainly give it thee. O crown, in the hand of our Mediator ! shine often in our eye, that we may lay hold on thee, keep thee, and not let thee go. Lord ! strengthen the weak.

## OCTOBER THE SIXTEENTH.

"Follow me; and he arose and followed him."—MATT. ix. 9. "My sheep hear my voice, and I know them, and they follow me."—JOHN x. 27. "I beseech you, be ye followers of me, even as I am also of Christ."—1 COR. iv. 16, and xi. 1.

**H**OW could one who has obtained grace from Christ, a grace that maketh alive, who has really been awakened from the sleep of sin, remain lying, and not start up and follow Him, who has awakened him, and calls continually: Follow me! come after me, after me! how could one who has been truly awakened by Christ not follow Him? Could he then be called one of Christ's sheep, if he did not look to Christ, hear His voice, and follow Him? Jesus called Philip, Matthew, and other disciples. They arose and followed Him, not only on foot, but in spirit, in mind, and walk. They saw how He thought, spoke, and acted, and they modelled themselves after Him. Whom, then, wilt thou follow and imitate, if not Christ? If the Saviour were visible to thee, wouldst thou not fix thine eyes on all His looks and gestures? seek to conform in everything to Him? Now, look thus in spirit upon Him, look into His life, and He will show thee how thou must think, speak, and act in order to be like Him. If thou do not follow Christ, thou hast never received grace from Him, or hast again cast away both grace and Christ; thou art none of Christ's sheep, but a child of the world, and without the commonwealth of Israel.

## OCTOBER THE SEVENTEENTH.

“Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency !”—DEUT. xxxiii. 29. “Blessed is the nation whose God is the Lord.”—Ps. xxxiii. 12. “Blessed is the man whose strength is in thee. Blessed is the man that trusteth in thee.”—Ps. lxxxiv. 5, 12.

**I**F Moses of old esteemed the people of Israel happy, because the Lord engaged in their wars with other nations, and conquered all their outward foes ; how much more should we esteem ourselves happy, who believe in, and have Jesus with us, who love Him with all our heart, and bear in our heart His blessed grace and love, and have received the forgiveness of sins and spirit and life from Him, to serve Him in the lively hope of eternal life ! Yes, happy art thou O people, saved by the Lord, whose Lord and God is Jesus Christ ! Happy art thou, who hast Him for thy strength, who trustest alone in Him, and buildest only on His grace and merit ! He will become the shield of thy help, and the sword of thy victory. If thou cleave to Him with all thy heart, and love Him with all thy soul, thou shalt quench, by the shield of living faith in Him, all the fiery darts of Satan. Thou shalt smite with the two-edged sword of His living word all the enemies of thy soul, conquer in all spiritual wars, and thereby wear the crown of life. O happy art thou, Israel of God, who is like unto thee ? What people has such a king, such a head, such rights, such treasures and riches, such hopes and prospects in eternity ? Thy King is with thee, in thee, He is thine, and with Him all things !



## OCTOBER THE EIGHTEENTH.

"Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—ISA. xlix. 14, *et seq.* "The Lord hath been mindful of us: he will bless us."—PS. cxv. 12. "Who remembered us in our low estate."—PS. cxxxvi. 23.

WHO has ever so assured us of love and faithfulness? Who has ever so punished us for our mistrust? Where is there a love to equal His? All the love of mothers is but a shadow compared with His love. The wounds in His hands and feet, His pierced heart, on which our names are written, are proofs of it that could not be more convincing or winning. Would we only look more on Him as He has shewn Himself to us, it would be impossible, even in the greatest sorrow of heart, for us to doubt His love for a moment. But the hanging of the head, the fixed looking on the visible, on the shell of things, on the outward appearance, conceals from thee His wounds, hides from thee the flaming words of His love. Up! up! upwards with thy look! up to Golgotha! There thou wilt see where thou art written, how deeply thou art inscribed on the heart of Him, who does not forget the sparrows on the housetop, nor the young ravens in their nest. How should He forget thee, O thou of little faith? God does not send affliction on thee to cast thee down, but to raise thee up; not that thou shouldst hang down thy head, but look up

to Him from whom it comes. If anything fall down from above, from the roof, on thy head, thou wilt quickly look up to see whence it comes, and who has thrown it on thy head. Why not also, when the Lord sends down a cross from heaven to thee? Why dost thou look perversely on the searchings and sorrows sent by God, thinking, now has the Lord forgotten me! Quite the reverse; they are to shew thee that the Lord remembers thee, that He searches thee, comes in to thee, that He loves thee, and chooses thee in the furnace of affliction, that thou mayest look up to Him.

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### OCTOBER THE NINETEENTH.

"I can do all things through Christ, which strengtheneth me."—PHIL. iv. 13. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (of the devil)."—2 COR. x. 4. "By my God have I leaped over a wall."—2 SAM. xxii. 30.

SO spake and acted the warriors and heroes of Christ, who trusted in God, and knew their own weakness better than all those who excuse themselves with human weakness, and make it a covering for their indolence and cowardice in battle. If thou know that thou art weak, that the enemy is strong and powerful, and that thou art threatened by him, seek help, power, and strength that thou mayest overcome him, else thou wilt remain his slave. Satan, sin, and the world, this three-fold foe, does not cease to attack thee because thou art weak, and cloakest and intrenchest thyself in

excuses of weakness ; but will therefore be more daring, because he is sure of the victory if he find thee alone. But if thou art in Christ, and Christ in thee, then let a thousand hellish hosts, all the charms of the flesh, all allurements and threatenings of millions of worlds, be let loose upon thee, let them raise up against thee fortresses of the most insidious arts of persuasion, thou wilt yet overcome them, they will have no power against thee. The weapons of our warfare are divinely strong if we are in God, and God in us. Out of Him we are frightfully weak, and certainly lost. Therefore strive to be and to abide in Jesus, thy God and Saviour, and do not venture a step without Him.

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### OCTOBER THE TWENTIETH.

“God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?”—NUM. xxiii. 19. “I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall no more be prolonged.”—Ez. xii. 25.

**I**F thou trust in the Lord, thou mayest be quite at rest as to all future things, and without care as to how it may fare with thee. What the Lord has chosen and destined for thee, will and must happen to thee in His time, without any one being able to hinder it, neither thou nor any man. Be thou faithful in thy own matters, and leave all else that does not depend on thee wholly to Him, who will do all things well. Else, where is thy faith in His word? Has He not said and pro-

mised to be thy Father, and to provide for thee, and carry thee even to old age and grey hairs? Has He not spoken and promised to thee that not a hair can be bent without Him? That all the hairs of thy head are numbered by Him? That He interests Himself like a father in the smallest thing that concerns thee, and if thou love Him He will guide all for the best for thee? Where is thy faith in God's word? Why dost thou torment thyself with needless thoughts, by which thou canst not make one hair white or black? Love Him, and doubt not that He loves thee also. Thy fear and care charge Him with deceit, as if He would have promised in His word what He would not or could not make good. What! wilt thou become such a sinner as even in thy thoughts to call God a liar? Present to all doubting thoughts that arise in thee, the question: Hath He said, and shall He not do it?—then the doubts will have to give way.

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#### OCTOBER THE TWENTY-FIRST.

“David sware unto the Lord: surely I will not come into the tabernacle of my house; I will not give sleep to mine eyes until I find out a place for the Lord, an habitation for the mighty God of Jacob.”—Ps. cxxxii. 2—5.

**D**EAR David, how zealous wert thou to find an external dwelling for the Lord, and we can sleep and slumber so peacefully ere we have found and built a habitation IN US for the Saviour of our souls! Now, the Lord will dwell no more in

temples made with hands. (Acts vii. 48.) He now chooses our hearts for His temple, as it is written (2 Cor. vi. 16) YE ARE THE TEMPLE OF THE LIVING GOD ; as God hath said, I WILL DWELL IN THEM, AND WALK IN THEM. How canst thou, if thou believest this promise, and dost not make God a liar, how canst thou sleep a single night longer until thou hast sought and found a dwelling in thy heart for the Most High, that yet to-day He may come and make His abode with thee? He who now stands at the door, to be admitted and allowed to sup with thee. (John xiv. 23 ; Rev. iii. 20.) How canst thou believe : God will come to me, to-day will dwell in me, and yet remain cold and indifferent? and yet do nothing to receive Him, to make room in thy heart for Him? to beseech Him : Come in thou Blessed of the Lord, why wilt thou stand without? Truly, no sleep should come to thine eyes until this precious promise be fulfilled in thee. Else say no more that thou hast faith, that there is in thee any desire for God and thy salvation.

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### OCTOBER THE TWENTY-SECOND.

“ The Lord is the portion of mine inheritance, and of my cup ; thou maintainest my lot. The lines have fallen unto me in pleasant places ; yea, I have a goodly heritage.”—Ps. xvi. 5, 6. “ For yet a little while and the wicked shall not be ; but the meek [die elenden, the miserable, the afflicted, *Ger. Trans.*] shall inherit the earth ; and shall delight themselves in the abundance of peace.”—Ps. xxxvii. 10, 11.

**R**ICH, happy, and glorious is he who has found Jesus. A fairer lot can no soul have here,

a richer inheritance cannot fall to thee. All that the world esteems great, rich, and fair, vanishes like a shadow, when compared with it, like smoke in the air ; but the Lord abides the everlasting inheritance of believers, and he who has Him shall not want any good thing, but is enriched in everything. (1 Cor. i. 5.) The happiness of the ungodly is quickly gone ; but those whom they esteem miserable, because they do not set their hope on the seen, but on the unseen, the afflicted, who feel themselves poor and sinful, and therefore hold by the riches of Christ's grace alone, shall inherit the promised land, the rest of peace. Death cannot take their inheritance from them. It only really begins then to be their eternal possession. Happy is he who does not let himself be blinded by the seeming good things, seeming joys, and imaginary honour of this world, but turns away from everything, and fixes his eye of faith on the Lord, and sees and finds all things in Him, so that he can say in truth, the Lord is my portion and mine inheritance. He alone is sufficient for me.

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### OCTOBER THE TWENTY-THIRD.

"If children then heirs ; heirs of God and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—ROM. viii. 17, 18.

**I**F only the first thing be right, nothing that is to follow can fail. If thou art a true child

of God, born of God, animated and sealed by His Spirit, impelled by His Spirit, full of His love, yielding a child-like obedience to thy Father, so that the qualities of a child of God in thee cannot be disputed, and that the Spirit of God Himself beareth thee witness ; thou art an heir of God, and a joint-heir with Christ, and a glory awaits thee with which the sufferings of this world are not to be compared. Although one suffered all the sorrows of martyrs, all the pain of the lost, yet it would not be worthy to be compared with this glory, because it can be earned by no sorrow, nor bought for any price. God bestows it only on His children, those who believe on the name of His Son with all their heart, who, through faith and love, become like His image. Comfort thyself with this if thou art persecuted and afflicted here as a child of God, if the world hate thee because thou art not its child. Out with thy look into yonder world, if this be too narrow for thee ! It is thine, this is not. Desire, expect nothing therefore from the world here but a free passage to thy fatherland. And if that even is rendered difficult for thee, as is wont to happen, console thyself with this, that all that thou must endure in thy passage through this world will increase thy glory there.

## OCTOBER THE TWENTY-FOURTH.

“The days of our years are threescore years and ten ; and if, by reason of strength, they be four-score years, yet is their strength labour and sorrow, for it is soon cut off and and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom.”—Ps. xc. 10, 12.

**T**HE going home is more wished for and better than the pilgrimage. That is understood. Who would not rather go home than wander in foreign, unknown, and insecure lands? Yet it is not so with all. For there are plenty of people who do not love their native land, who would rather wander in forests and wastes of sand than go home. Why are they so foolish? Because they love darkness more than the light, pleasure more than God ; because they well know that they have nothing good to expect at home. Could they then find all good things there? Yes, but they are not willing. Thus nothing can be done for them. He that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him. (Heb. xi. 6.) They spend their years like a tale that is told; they bloom like the grass that is soon withered and dried up. Ah, if they would consider that they must wither ! and then be cast away. Children of the kingdom ! ye have surely become wise, and long since reflected that ye—not *must*—but *may* go hence ! that ye will be permitted soon to depart from the body, and be at home with the Lord. Therein ye rejoice ; because ye love your native land, because your heart is already with



Him who beckons you yonder : Come hither ! ye have nothing good here, but the mercy of the Lord. Life is to you an affliction, that would be intolerable, if love to the Lord did not brighten it. Who does not willingly lay aside the burden ? Who does not willingly cease from labour ?

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### OCTOBER THE TWENTY-FIFTH.

“If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt.”—JOSH. xxiv. 20. “If thou forsake him, he will cast thee off for ever.”—1 CHRON. xxviii. 9. “If his children forsake my law, then will I visit their transgression with the rod.”—PS. lxxxix. 30—32. “They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”—JER. ii. 13—17.

**H**E who cleaves to the Lord is one in Spirit with Him, and thus has all things to enjoy that his Lord has. How should he find more anywhere than with Him ? unless having and enjoying be his object ; and is not the Lord Himself more to him than all that He has and gives, yea a thousand times more than all heavens and worlds can give ? But the Lord will not leave unpunished him who has once known Him, and again forsaken Him, and turned from the fountain of living waters to broken and dry cisterns, but will visit him with the rod of wholesome chastisement. If he is not brought by this to look into himself, and return to his Saviour, but continues in his perverseness. the Lord will turn from him and afflict him, but in the end will cast him off

for ever. Thus he who has ever tasted how gracious the Lord is, and yet departs from Him and seeks salvation elsewhere, with other gods, has nothing good to expect ; the last state of that man shall be worse than the first. God will chastise him more sharply, and at last punish him more severely than the blind world, that never knew God. Therefore abide by the Lord, who has redeemed you and called you to His heavenly kingdom. Why will ye forsake Him ? What have you to complain of in Him ? What wrong has He done you ? Where will ye find a better master ? The world, the flesh, and the devil, are the three tyrants into whose hands ye shall fall if ye depart from Jesus, and who will tell you many fair lies, keep no promise, and will reward you with sorrow and sickness, shame and misery, want and death, judgment and hell.

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### OCTOBER THE TWENTY-SIXTH.

“ Let the peace of God rule in your hearts, to the which also ye are called.”—COL. iii. 15. “ Hear me speedily, for in thee do I trust. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies ; for I lift up my soul unto thee.”—Ps. xxvii. 11 ; and cxlviii. 7, 8.

**T**HE great concern with a tender Christian mind, that fervently loves its Saviour, is that, in all things, in every step and movement, he may keep to the will and in the way of the Lord ; he will not take a step that would be displeasing to God. The approbation of the Lord is all to him—is the sole driving wheel of all his purposes

and actions. Because we cannot always be certain of God's will and pleasure, such a loving heart prays without ceasing, that the Lord would make known His way to it, and lead it in the plain path of His good pleasure; so that it may be ruled by Him and His Spirit. Otherwise we could not keep in us the peace of God, which assures us of His approbation, and is a pledge and seal of His love. This peace departs or is taken away, as soon as we go out of the way, which His ever holy will prescribes and commands us to walk in. He who walks in his own ways, and follows his own will, cannot possibly have true peace. He deceives himself, if he believes he enjoys the peace of God. It is certainly a false peace that is not from God. Therefore, pray, pray without ceasing, that the peace of God, which passeth all understanding, may rule in your hearts, and keep you in Jesus Christ. If your peace is lost, confess your sins and seek it again, through repentance and believing prayer.

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### OCTOBER THE TWENTY-SEVENTH.

"I have somewhat against thee because thou hast left thy first love."—REV. ii. 4. "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."—HEB. iii. 14; MATT. xxiv. 13. "To him that overcometh will I give to eat of the tree of life."—REV. ii. 7.

**N**OTHING is more beautiful or lovely than a child of God in his first love. But only he that endureth to the end shall be saved. He to

whom Christ imparts Himself is very ardent in his love. But if he do not keep the beginning, the first love—as love is the very being, the nature of Christ—but let it be quenched through security or self-exaltation, there is nothing more melancholy than such a twice dead tree, such a desolate garden of God. Ah, he who has his first love should not let it be taken from him for all the world ; he should rather suffer all things, dare all things, to keep this jewel. Let him who sees that the world will take it away or quench it, pray, strive, and seek to quicken and recover it again. Let him go to the cross of Christ. The wood of the cross is the best and most suitable means of reanimating and rekindling this fire, when it is going out. Be not dismayed, dear soul, if thou hast lost thy first love. Behold, the Saviour will not cast thee away for that ; but He charges thee with it, and says to thee (Rev. ii. 5): REMEMBER FROM WHENCE THOU ART FALLEN, AND REPENT, AND DO THE FIRST WORKS. That is, begin again from the beginning ! do again, as at the beginning, when thou camest to thy first love—it will meet thee again in the same way. Take great care ! if not, thy candlestick will be taken away, thy light quite extinguished, and thou become a child of darkness. But if thou let the Saviour speak courage to thee, if thou have an ear to hear, and overcome thy indolence and security, he will give thee to eat of the tree of life. He will come to thy help here with strengthening food, and there thou shalt be fully satisfied.

## OCTOBER THE TWENTY-EIGHTH.

"Let this mind be in you which was also in Christ Jesus."  
—PHIL. ii. 5. "Take my yoke upon you, and learn of me,  
for I am meek and lowly in heart."—MATT. xi. 29.

**C**OULD we call ourselves His scholars and disciples, or Him our Lord and Master, if we would not learn of Him and become like-minded with Him? He does not require of us that we should learn of Him to create a world, walk on the sea, raise the dead, command wind and storm, but to be meek and lowly. If He required of us the imitation of His almighty works, we would have some excuse, although He has also said: To him that believeth, all things are possible; faith as a grain of mustard seed can remove mountains; and he that believeth on Me, greater works than these shall he do. Yet, if we do not learn this, we may be excused; but meekness and humility are indispensable. Yes, thou sayest this is more difficult to our proud impatient spirit, than to remove mountains, calm the storms of the sea, or raise the dead. Certainly, if thou seek strength in thyself, thou wilt be able as little to do the one as the other. But if thou seek it from Him, thou shalt want no good thing. He who gives the command also gives the power, The meek and lowly Jesus Himself will come to thee, and dwell in thy heart; and if He dwell in thee, what could be impossible for thee? We cannot have His mind if we have not HIM. He who has Him, has also the mind that was in Him. He who has not the mind that was in Him, has never seen Him nor known Him.

## OCTOBER THE TWENTY-NINTH.

"Nevertheless I am continually with thee."—Ps. lxxiii.  
3. "God forbid that we should forsake the Lord to serve other gods."—JOSH. xxiv. 16. "Ah! sinful nation;—they have forsaken the Lord."—ISA. i. 4.

WHEN Joshua had brought the children of Israel into the Promised Land, and held the last assembly, he said, among other things, to the people: Fear the Lord and serve Him in sincerity. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; the God of your fathers, or the gods of the Amorites: BUT AS FOR ME AND MY HOUSE WE WILL SERVE THE LORD. We will abide by Him. Then the people answered: God forbid that we should forsake the Lord, *et seq.* Moreover Joshua said to them: Ye cannot serve the Lord, for He is an holy God, *et seq.* But, as the people affirmed that they would, he said: Ye are witnesses against yourselves that ye have chosen the Lord. Now, therefore, put away the strange gods which are among you, and incline your heart unto the Lord. Stop here, dear reader, and consider this whole history (Jos. xxiv.) attentively, and ask thy heart whether it is wholly inclined to the Lord, or whether it cleaves to other gods along with the Lord. For this poor people afterwards almost continually forsook the Lord. A vow is soon made. But one must prove himself whether he has power to keep it, and not promise what he cannot do; but pray to the Lord in humility and persevering zeal, that he would draw our heart to

Him, and keep it fast by Him, and bestow on us fidelity and perseverance to the end. That was a great and beautiful declaration of Joshua's that he, whatever the whole nation might do, would confess the Lord boldly with his whole house. Thus firmly must thy heart cleave to the Lord, whether one or none be of thy mind and hold with thee. Cleave to the Lord with thy house, although all the world should serve strange gods.

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### OCTOBER THE THIRTIETH.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—HEB. x. 36. "In your patience possess ye your souls."—LUKE xxi. 19. "Let us run with patience the race that is set before us."—HEB. xii. 1.

THE Saviour has enjoined patience so much, made it such an indispensable condition, that we cannot keep our souls, and attain our salvation, otherwise than through patience. And just as urgently does Paul enjoin the necessity of patience, when he asserts that without patience we shall not obtain the promises of God, nor be able to fulfil the will of God. He counts it among the fruits of the Spirit. (Gal. v. 12.) He commends it as part of the clothing of the new man, as the fairest garment that the elect, holy, and beloved can put on. (Col. iii. 12.) He holds it before Timothy as the goal that he is to run to. (1 Tim. vi. 11.) He admonishes Titus to exhort the old men to be sound in patience as in faith. (Titus ii. 2.) For his faith is certainly not sound,

who is sickly in patience. He says to the Corinthians that our salvation manifests itself if we suffer in patience, and recommends them in all things to show themselves the servants of God in *great* patience. (2 Cor. i. 6, and vi. 4.) But patience is particularly necessary, when persecution and the hour of temptation come upon believers. (Rev. xiii. 10.) Then no power nor anything will help us but the patience and faith of the saints. O, where shall we find this fair, rare, difficult, strong, and noble virtue, necessary above all others? Where we find all things—at the cross of Christ. He who has learned to tarry with the greatest and holiest sufferer, and looks fixedly into His patient, loving heart, will learn and maintain the demeanour of the Lamb.

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### OCTOBER THE THIRTY-FIRST.

“Trust in the Lord, and do good. He shall bring forth thy righteousness as the light, and thy judgment as the noon day. Wait on the Lord, and keep his way, and He shall exalt thee. Mark the perfect man, and behold the upright; for the end of that man is peace. The Lord shall help the righteous and deliver them; he will save them.”—Ps. xxxvii.

**H**E who hopes in God, in Jesus, will never be put to shame. All the godly men of all times have joined in this song, and it has never yet been found false. Thou wilt be the first whom God has forsaken, and to whom His word has proved a lie. Continue only to cleave to Him, and thou wilt stand while He stands, and wilt



fall only if He fall. But it will never come to that ; and thou wilt certainly obtain help, consolation, and salvation if thou believe and hope. What God has promised comes sure at last, and cannot fail. Everything has an end, even thy need, thy lamentation, thy complaint. Only God, His help, and His consolation have no end, but endure for ever. Love never fails. I have seen an end of all things, but thy commandment endureth, says David (Ps. cxix. 96. *Ger. Trans.*) I waited for the Lord, and he inclined unto me, and heard my cry. (Ps. xl. i.) That wilt thou also confess of the Lord, if thou persevere unto the end. Nothing under the sun remains as it is ; everything changes. Heaven and earth shall wax old as a garment ; but the Lord thy God remains unchangeable, ever the same. (Heb. i.) Is thy heaven dark ? it will again become serene when the storm is past. Therefore wait on the Lord ; be comforted, be undismayed, and wait on the Lord ; for with such it shall be well at last. (Ps. xxvii. 14.)

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### NOVEMBER THE FIRST.

“Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness—and live. Seek ye the Lord while he may be found, call ye upon him while he is near.”—ISA. lv. 2—6. “Thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”—ISA. lviii. 11.

**T**HE Lord calls to the whole world ; and the whole world stops its ears against His call. He calls outwardly, He calls inwardly, and finds

deaf ears always, and everywhere. He does not call to make demands, to judge, to punish. Eat that which is good, He calls, which I have prepared for you. Men are usually easily invited and called to eat. Only the good things that the Lord gives freely to all that hunger after them, they esteem not and will not have. Yet hearken, dear soul, hearken diligently to Him, as He so mournfully calls thee, and offers thy inner man His good things. Turn in to Him ; He will give thee food on which thy soul will become fat and live for ever. He promises much, but gives still more than He promises. Everywhere else thou wilt find meagre food for thy soul, by which it cannot be strengthened, cannot live. It is something remarkable that the Lord invites us not to prepare, but to eat the good things that He has already prepared for us. Who does not love good food ? So easy does our Saviour make it for us. He has prepared all for our enjoyment ; it is now ready, and freely put upon the table, so that we may take and enjoy. And will we not do that ? The parable of calling the guests to the marriage says so. (Matt. xxii. 4.) He sent to call and announce that all things were ready, but they would not come. This blessed table is spread and prepared in thy heart. If thou turn in hungry thou shalt delight thyself in fatness, and live. O that thy soul would hunger after this good, heart, soul, and body-strengthening food that the Saviour has prepared for thee ! If thou wouldst come every day to Him, and eat thy fill—how thou wouldst live and become happy !

## NOVEMBER THE SECOND.

“Weep ye not for the dead, neither bemoan him.”—  
 JER. xxii. 10. “For if we believe that Jesus died and rose  
 again, even so them also which sleep in Jesus will God  
 bring with him.”—1 THESS. iv. 14. “They that have walked  
 uprightly come to peace and rest in their beds.”—ISA.  
 lvii. 2.—(*Ger. Trans.*)

**W**HAT the Saviour said to the weeping daughters of Jerusalem : Weep not for me, weep for yourselves and for your children, might, in a certain sense, be said, of every lamented dead one who, happy in faith, has gone from time, to those who weep for him. Those who are not happy, who have not died in the Lord, are surely to be bewailed and wept for. But of one who has fallen asleep IN THE LORD, it might well be asked : Who is the more to be bewailed, we who still sail on the dangerous sea, and are driven about by storms and waves, or those who have now arrived safely in the haven of rest, and reached the better land ? The dead who die in the Lord, are to be envied, not bewailed ; for they have reached and obtained, what we, still in danger, expect. Therefore the Christian willingly goes to churchyards (*Gottes-äckern*, God's fields), that rightly bear this name, because there the seed of mortal bodies lies scattered, that it may die, and then rise again in renewed beauty and immortality. The stillness in which his sleeping brothers lie, raises his mind beyond the grave and time, to the happy, still eternity, where all war of passions, all unrest, that could disturb the peace of God, will have an end. Dear reader, pass no graveyard without visiting

thy sleeping brothers, without yielding thyself up, by their couch of rest, to the thoughts that of themselves will crowd upon thee. Weep there, but not for them ; if weeping come upon thee, weep for thyself and thy brothers still in their pilgrimage. But look after the happy ones gone home with longing ; stretch out thy hands to the unseen, and lay hold on the eternal life that lies beyond the grave, and take into thy heart as much of it as thou canst here lay hold on and receive. One sees morning dawn, and scents the air of spring upon the graves ; and that uplifts the soul, so that it casts a look from far into the land of eternal spring.

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### NOVEMBER THE THIRD.

“Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass.”—Ps. xxxvii. 5. “I will be dumb, I will not open my mouth ; thou shalt do it well.”—Ps. xxxix. 9.—(*Ger. Trans.*) “We know that all things work together for good to them that love God, to them who are the called according to his purpose.”—Rom. viii. 28.

**N**O sorrow, no misfortune, no trouble, no grief can be conceived, nothing can happen to thee that can do thee hurt if thou love God. If thy trouble has reached its highest degree, if thou be in the deepest abysses of misery, imagine it still worse, the worst thou canst, and believe, if thou acknowledge an almighty and kind God and Saviour, that He can still help, save, and make all right. No need is too great for God. No evil can be so evil that God could not and

would not make right. This is—in all affliction and trouble, the first thought of the God-loving and God-trusting heart: God will yet make it right. If thou canst no longer hope and believe that, thy faith has broken a leg or suffered shipwreck. Then run quickly to the Bible, and seek a board on which thou mayest still save thyself, and swim to the land of heart-rest and confidence. The Lord will again establish it, and make that right too. What thou canst commit to God will be done, so that thou wilt be astonished. If thou wilt make it right thyself, or make men thy refuge, trusting in them, the end will be worse than the beginning. Thou wilt so confuse and entangle thyself, that thou wilt no more find thyself out. But if thou lay hold on the hand of the Lord, that does all things well, and that ever offers itself to thee, it will raise thee over all mountains, and put the psalm of praise in thy mouth: The Lord is wonderful in counsel, and great in working!

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#### NOVEMBER THE FOURTH.

“Their worm shall not die, neither shall their fire be quenched.”—ISA. lxvi. 24: MARK ix. 44. “And the smoke of their torment ascendeth up for ever and ever.”—REV. xiv. 11. “And they shall be tormented day and night for ever and ever.”—REV. xx. 10. “To whom the mist of darkness is reserved for ever.”—2 PET ii. 17.

**T**HIS is not in vain in the Bible. If it is not for thee, as thou perhaps thinkest, it may be for thy brother or thy neighbour. But consider

well, whether thou thyself hast nothing to fear for eternity ; whether there is no need for thee sometimes, through the remembrance of this, to awake thyself from sleep, and keep thyself from the allurements of sin. And then reflect that still thousands of thy brethren are blindly and incessantly hastening to an unhappy eternity and unquenchable fire, eternal torment. Do thou, while considering these words of Jesus, instead of shortening eternity, out of tenderness, as many seek to do ; instead of quenching the fire, at least after a succession of years, and making the worm die earlier, which Jesus has made undying, in order sweetly to console thee and thy brother therewith : instead of this I say, do thou awaken thyself to prayer and supplication for thee and thy brethren, that God would rouse them, turn, enlighten, and save them, that they may not come to torment—it might last too long. For Abraham said to the rich man, there was no way and no door leading from beneath to above, none could pass over the great gulf that was fixed there. Pray, I say, pray and do what thou canst, to save thyself and thy brethren from destruction ! Save thyself and thy neighbour, before the fire be kindled and the smoke begin to ascend.

## NOVEMBER THE FIFTH.

"The righteous shall go into life eternal."—MATT. xxv. 46. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 COR. iv. 17. "We rejoice in the hope of the glory of God."—ROM. v. ii. "Who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honour and immortality. eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath."—ROM. ii. 6—8.

**A**S eternity is a word of thunder to the unbelieving and ungodly, the lukewarm and the faithless, so it is a word of joy to the pious, the righteous, and the pardoned, so long as they continue in grace, and keep the jewel of faith, love, and patience. If the love of thy Saviour, and the eternal joy and crown that He has prepared for thee, so attract thee that thou forgettest in them sin, the world, and thyself, there is no need for thee to think of judgment and hell, eternal punishment and torment; but delight thyself in the glory of the children of God, have thy walk in heaven, to which thou art called, and let thy heart be full of the joy of which the Lord gives a foretaste to His people here. But if this will not work on thy heart, or perhaps make thee indolent and secure, may the remembrance of the opposite, of the unhappy eternity, of the banishment from the presence of God, which will be the portion of the faithless, the secure, and the lukewarm, awaken and again give thee pleasure in the earnest contemplation of heaven and the blessed eternity. If hell be in thy heart, hasten out of it, while

there is yet time. In Christ, the Redeemer, seek grace, forgiveness, and the living hope of the inheritance and sonship of God, in order that thou mayest think of eternity with joy. For there is no help for him who will free himself by putting eternity altogether out of his mind, who will neither think on the unhappy nor the blessed eternity. If thou forget eternity, thou canst neither extinguish hell nor gain heaven. Eternity remains eternity, and thou must enter it, whether thou like to think of it or not.

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### NOVEMBER THE SIXTH.

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”—LUKE xiii. 24. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father.”—MATT. vii. 21.

THESE are the words of the Lord Himself, which he said to His apostles, when they asked Him whether there should be few saved. He did not tell them how many, but admonished them rather, that they themselves should strive and endeavour to be saved. What, then, would He answer thee if thou wert to ask Him: Lord, shall I be saved? Behold, thou readest His answer there. It is said to thee, not alone to Peter and John—to thee, to thee the Lord says: Strive! For many believe they have heaven already in their lap, who shall never see it. They seek to enter in, says the Lord, and yet are not



able. Why? Because they do not seek it in the right way. That is dreadful! thou sayest: Yes, may it inspire thee with wholesome fear! For this reason the Lord says it that thou take not heaven on light shoulders, and play with it. Thou believest in Christ, thou sayest, and he who believes is saved. But is thy faith of the kind that will lead thee into the narrow way and bring thee in at the strait gate—that will separate thee from the world, pleasure, and sin, and drive thee to strive upwards and onwards. Many seek to enter in, but they seek to enter in by their own ways and by self-chosen gates, and not by the narrow way pointed out by the Lord, not through the gate named by him, which is narrow and strips off everything that sticks to us from the world and sin, and even takes away our own self. Or they seek it with much trouble and effort, but by their own strength, not in a living faith in Christ, not in union with Him, not with the heart but with the head; or they take too much on the way with them, they burden themselves too much with things of this present time, so that, pressed down with the load, they cannot fly heaven-ward. Therefore they will not be able. Jesus is the way and the door. He who walks in Him, and strives through Him, shall enter in and find pasture.

## NOVEMBER THE SEVENTH.

“Put not your trust in princes, nor in the son of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God ; which made heaven and earth, the sea, and all that therein is ; which keepeth truth for ever ; which executeth judgment for the oppressed.”—PSALM cxlvi. 3—7 ; PSALM cxviii. 8, 9.

**M**AY the God of Jacob be thy God ! If the faith of Jacob be thy faith, then also is the God of Jacob thy God. Consider the whole history of Jacob how his faith, his confidence in God helped him through all, blessed, comforted, and sustained him. The God of Jacob, who has a ladder, that reaches from heaven to earth, and from earth to heaven, by which it is accessible to us, and stands in the closest union and communion with us, so that our prayer ascends, and His help descends : the God of Jacob, who is everywhere near and present when thou callest upon him, so that even in the wilderness, in the night of sorrow, wherever thou art, even if forsaken and cast out by all men alone into the wide world, thou mayest find the doors of heaven, the house of God—the God of Jacob, who is prevailed with through believing prayer and wrestling, and does not send thee away unblessed,—may this God, who can protect thee from thy persecutor Esau, and make him friendly disposed towards thee, be the God on whom thou trustest ! But let it not be men, of whatever name they may be, whom thou makest thy God and helper, for they cannot, or will not help. God can indeed help through them ; but

to Him alone remains the honour of it, and He alone deserves our trust ; to Him also must our prayer be directed. Shouldst thou not be ashamed, that the God, who has made heaven and earth, is not mighty enough for thee, but that thou must distrust Him, as if He could not help thee. With God nothing is impossible. And what He promises He will certainly make good. Is there any conceivable case, in which He has not promised certain help to those who trust in Him ?

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#### NOVEMBER THE EIGHTH.

“ I am the good shepherd, and know my sheep, and am known of mine.”—JOHN x. 14. “ He hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.”—Ps. c. 3. I have gone astray like a lost sheep : seek thy servant.”—Ps. cxix. 176.

**F**OR the good acquaintance in which Christ and His disciples stand with each other, they have Him alone to thank. We all went astray like sheep having no shepherd. (1 Peter ii. 25.) But He has sought and turned us to Himself. But are we then really so wholly with Him ? Do we know Him as our shepherd, who has laid down His life for us, and given us eternal life ? Do we therefore hear His voice ? Do we follow His beckoning, and go on His pasture. Sometimes it may be very needful for Him to send dogs upon us to drive us together, and compel us to flee nearer Him, and save ourselves under His staff. If we abide by Him and allow ourselves to be

ruled by His rod and staff, there will be no need of dogs. It is very beautiful to see how useful and serviceable the dogs are in a flock of sheep, when they are scattered and far from the shepherd ; the sheep, as soon as they hear their bark, quick as lightening, all run together and hasten to the shepherd. They dare not injure one of the sheep ; the shepherd would not allow that. Their bark merely serves to drive the sheep to the shepherd and to the flock. If the sheep are dutiful, and abide by the shepherd, on the good pasture, then the dogs have nothing to do, and the shepherd does not need them, but keeps them from disturbing the sheep. A lamb often runs away from the flock, and loses sight altogether of the shepherd. But if it long to get back again, and cry with David : Lord, I am a lost and wandering sheep ; seek thy servant. The Shepherd who cares so much for every single lamb certainly will not tarry. He will soon hear the voice of His lamb calling, He who Himself calls all the lost ones night and day. How it must rejoice Him when a lost one cries after Him, and longs to get back to Him.

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### NOVEMBER THE NINTH.

“The Lord of hosts is wonderful in counsel, and excellent in working.”—ISA. xxviii. 29. “Whose works are truth, and his ways judgment.”—DAN. iv. 37. “Thy way, O God, is holy.”—PS. lxxvii. 13. (*Ger. Trans.*)

**T**HE Lord often leads His children in such narrow ways that it may be said of them :

The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it. (Isa. xxviii. 20.) It seems every moment as if they could hold out no longer ; yet they do hold out, for His hand unseen holds them up. He knows also the right limit and measure, whether He may add to, or take from it, how far He may allow it to come, or how much He may lay on. For the vetches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin ; but the vetches are beaten out with a staff, and the cummin with a rod. Corn is bruised to make bread, and one does not thresh it to nothing. So the Lord acts with his dear ones. If He seem to deal very hardly with them it is not too hard ; but what must be, cannot be remitted. Without beating, the wheat cannot be separated from the chaff. But what human hand beats so hard as to destroy the wheat ? And would the hand of the Lord do that ? No, it purifies ; it only separates the dross from the gold ; it leads mysteriously but leads gloriously, so that this testimony is borne to it in the end : All His works are truth, and His ways just, and not only just but holy. One adores and rejoices in this. One not only wishes nothing back, but is ever thankful, and only regrets that he had not known it sooner, and allowed himself to be guided by it.

## NOVEMBER THE TENTH.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, vengeance is mine ; I will repay, saith the Lord."—ROM. xii. 19. "Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled."—HEB. xii. 15. "Be reconciled to thy brother. Agree with thine adversary."—MATT. v. 24, 25.

**H**E who avenges himself on his enemy, or one who has offended him, forestalls God in His rights, who has reserved to Himself to avenge and recompense every evil action. (Prov. xx. 22.) Give place unto wrath, leave room for the judgment of God, Paul says ; He will judge and avenge. But that is not enough for a loving disposition : it will be reconciled, it will win the heart of its adversary. It will not only bear about nothing in itself against others, but cannot even suffer anything in others contrary to love and concord. Therefore the Christian seeks to root out, not only from his own heart, but also from others, every *bitter* root of revenge, dislike, and hatred. He willingly offers his hand again, and does not rest till the other extends his also, and then they adore and love, hand in hand, Him who stretches out His hand all day to His enemies, Him whose hands were pierced for us, who has engraven us all on His hands. Look into the pierced hand of Jesus ; there thou art inscribed and thy enemy. Ye shall both be upheld by His hand ; for He upholdeth all things by the word of His power. Why then will ye not be at one, and extend each

other your hands, when one hand from heaven is stretched down to save you, which will one day wipe away all tears from our eyes, and raise us all to Him?

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### NOVEMBER THE ELEVENTH.

"Who (Abraham) against hope, believed in hope, being not weak in faith."—ROM. iv. 18, 19. "In quietness and in confidence shall be your strength."—ISA. xxx. 15. "Trust in him at all times; ye people, pour ont your heart before him; God is a refuge for us."—Ps. lxii. 8.

**D**IVINE hope, that is born of a living faith, holds by what it does not see as if it saw it; because it knows by faith, that God calls forth what is not as well as what is; and that it is the same to God to make things out of nothing, as to bring to nought. But such a hope rests upon the promises of God, not on imagination. The word that God has promised, He will certainly make good; this is its foundation and the corner-stone on which it leans, and is not ashamed. He who does not hope in what God has promised, makes God a liar. He does not trust what is most worthy of trust, doubts whether the truth may not have lied. Fearful thought! to doubt whether God be true, and whether His word be not a lie. Out with this child of hell from thy soul! banish it, and let it not lodge a moment within thee; for it is the evil Satan, the same old serpent, that said to thy mother Eve: Yea, hath God said? (Gen. iii. 1), *et seq.* No, turn thee quickly away, go into thy closet, make known thy need to the

Lord, pour out thy heart before Him, and let it become calm and strong; before Him. For by quiet waiting in the presence of the Lord, shall thy faith, thy hope, revive and obtain feet, so that thou shalt tread on the head of the serpent, and stand on the eternal rock, and calmly be able to await all that the Lord has spoken. However dark and stormy it may be, it will soon become clear.

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#### NOVEMBER THE TWELFTH.

“I bow my knees unto God the father of our Lord Jesus Christ . . . that he would grant you to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; in whom we have boldness and access with confidence by faith of him.”  
—EPH. iii. 12, 16, 17.

**Y**ES, when Christ dwells in the heart, the heart may freely and confidently go to God. He who has the Son, has also the Father on his side. But how will the Father come to him who banishes the Son out of his heart? There is no other way, said the Son, than—through me, through me. He who will not come by it, comes not at all. Ah, why will ye not then have Him, ye children of men, when ye could have Him easily? Say not: Shall we ascend into heaven, to bring Christ down? Or shall we descend into the deep? Nothing, nothing of all this, whatever you may say or object. Transgressors, ye should return into yourselves, into your hearts! The word is nigh thee, even in thy mouth, and in thy heart. (Rom.



x. 8.) The Lord already waits there. He is near to all that call upon Him in truth. It is unpardonable, unjustifiable, to let Him wait, to turn thy back on Him, to close thy heart against Him who has made and redeemed it. What could make thy heart happier than He can make it if thou make room for Him in it. O bow thy knees with Paul, that thine inner man may be strengthened through His Spirit, to receive Christ and let Him make His continual abode in thy heart by faith. Through Him heaven is open to thee in life and in death ; through Him thou hast free access to all the treasures of God ; through Him thou wilt be rich in all things ; all will be bestowed on thee through Him. Ah, would not Jesus have good cause to say of thee : how often would I have come into thy heart, and thou wouldst not ?

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### NOVEMBER THE THIRTEENTH.

“ Let all those that seek thee rejoice and be glad in thee ; and let such as love thy salvation say continually, let God be magnified.”—Ps. lxx. 4. “ Your heart shall live that seek God.”—Ps. lxxix. 32.

**W**HAT promises have all who seek the Lord and set their hope in Him ! If all would give their hearts freely and unconditionally to Him, how would He fill them with joy and blessedness ! Who, then, should be joyful and praise God, if not those with whom God is and in whom Christ dwells ? With whom should God be, in

whom should Christ dwell, if not in those who love and seek Him? He will immediately bend His heart to all hearts that incline to Him: O hearts! what do ye seek out of Him, the friend of hearts? Your hearts cannot live, cannot be happy unless ye seek Him, and turn to Him with your whole heart. For do ye not know that ye will find sorrow of heart everywhere. Rest and peace of heart ye can find only with Him, who has made your heart, and who can and will create it anew. His kingdom is a kingdom of the heart. He is willing to come into the heart, and bless it. That is His delight. If ye have but Him in your hearts, ye have in you a spring of joy that is inexhaustible. What, then, can make you sad? What a heaven is such a heart! What a heaven the heaven when many such hearts come together that have the Lord within them! Who shall disturb their joy? But how shall all be filled with anguish and fall, who have not, and do not seek Him! Ever blessed is the soul in which God, Jesus dwells. Blessed, glorious as heaven is every heart that lives in Christ. But miserable, wretched, and poor is every soul that lives on without God, without Jesus, and without grace.

## NOVEMBER THE FOURTEENTH.

"Arise, O Lord; lift up thine hand, forget not the humble."—Ps. x. 12. "He forgetteth not the cry of the humble."—Ps. ix. 12. "Forsake me not, O Lord: O my God, be not far from me."—Ps. xxxviii. 21. "Cast us not off for ever."—Ps. xliv. 23; cxli. 8. "The Lord will not cast off his people.—The Lord will not cast off for ever."—Ps. xciv. 14; LAM. iii. 31.

FOR these prayers there are answers and promises enough in the word of the Lord. If there were none but those in Isa. xlix. 15, and John vi. 37, they alone would be sufficient to console all afflicted and mourning, all dismayed and doubting ones, if they lay hold on them by faith, and trust God that He would not lie nor mock poor men, but that He would make good what He has promised them in His word. O that we might ever so supplicate, and continue in this child-like, importunate prayer! Would we only knock often at His fatherly heart, the answer would never fail. What could surpass the mother-like fidelity, the tender love and care of our Bridegroom? What, what should we, may we not expect from Him? O we of little faith! If we really stood in and upon His word, we would stand faster than mountains, and never be moved. For heaven shall fall and pass away, but His word and His faithfulness shall not fail nor pass away. God has written to thee upon the cross on Golgotha with blood, with the blood of His Son, a writing of weighty contents. Go there; what dost thou read? If thou canst not read nor believe one word more, yet thou shouldst be able

to read and believe this hand-writing of God the Father in the wounds and blood of His Son. For more legibly, strongly, convincingly, or livingly, can no writer write, no speaker speak. There it stands written as strongly as one could desire : I will not forget thee ! I will not forsake thee ! I will not cast thee off !

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### NOVEMBER THE FIFTEENTH.

“My son, give me thine heart, and let thine eyes observe my ways.”—PROV. xxiii. 26. Sanctify the Lord God in your hearts.”—1 PET. iii. 15. “Blessed are the pure in heart, for they shall see God.”—MATT. v. 8. “Out of the abundance of the heart the mouth speaketh.”—MATT. xii. 34.

**T**O give one's heart to God is, to keep the heart pure from all that is not good ; to cleave to nothing with the heart, beyond God and Christ ; to have only one will with God, to have pleasure in all that is pleasing to God, and to abhor all that is displeasing to God. He sanctifies God or Christ in his heart, who is ever full of God and the love of Christ, and allows himself to be influenced and urged on in all things only by the love of Christ, which does not ask : What will men, what will the world say ? But what will my love say ? What is pleasing to the God of my heart ? How can I best act in harmony with His mind ? What is the pleasure of His will ? He who will not allow himself to do the least wrong, even things that are permitted, although he could gain a world thereby, because he knows that God, Christ, is

not willing, or is not willing that it should be done by him then, has sanctified and given God his heart, his heart is pure, and such a heart shall see God. His mouth can bring forth nothing but what is of God, whose heart is so full of the love of God. The mouth is the betrayer of the heart. But it is also often a deceiver and a liar, for the mouth of the hypocrite can speak of God and the love of Christ, without God and love to Christ dwelling in the heart. But yet not always ; it still betrays sometimes what is in the heart, because the mouth of him whose heart is not right with God changes and does not always abide the same.

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#### NOVEMBER THE SIXTEENTH.

“Lord, unto whom shall we go? Thou hast the words of eternal life.”—JOHN vi. 68. “We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.”—2 PET. i. 19.

**A**LL men who have not the word of God, or do not believe it, who will not hear Jesus, are in the thickest darkness and blindness, without true comfort, and without salvation in life and in death, are miserable and unhappy, even although they do not feel it. This every one knows, who has learned to know Jesus and His living word. Before, he knew not how miserable he was, but now he knows it, after he has tasted the blessedness that one experiences in Jesus. The word of the Lord only becomes priceless, invaluable to

us, when the day of awakening and return dawns, and the Morning Star, Christ, the living Word, the true Light, arises in us. Then one sees light in His light. Then all becomes clear, bright, and living. But what ye have received, hold fast in your heart, in a *living* remembrance, that nothing may take you away from Jesus any more. All kinds of temptations and trials come upon believers. But if they hold Jesus Christ in remembrance, if they have tasted the powers of the world to come, and experienced the living word of God, that has brought the soul from death into life, from darkness to light, and ever seek to keep this light and life, they will be able, in every temptation, that would make them fall away from Christ, to say with Peter:—To whom shall we go? We will abide with Thee, Lord! for Thou hast the words of eternal life.

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### NOVEMBER THE SEVENTEENTH.

“Behold, God is mine helper; the Lord upholdeth my soul.”—Ps. liv. 4—(*Ger. Trans.*) “I will abide in thy tabernacle for ever; I will trust in the covert of thy wings.”—Ps. lxi. 4. “For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.”—ISA. liv. 5.

**G**OD has bestowed Himself on us. I will be your God, and ye shall be my people; thus He speaks often in His word. (Lev. xxvi. 12.) I will betroth thee unto me for ever; yea, I will betroth thee unto me in faithfulness, He says

(Hos. ii. 19, 20.) Therefore in Isaiah it is said, He who has made thee, thy Creator, is thy Husband, thy Betrothed, thy Spouse, who has taken thee up as a man, a forsaken woman, and who has so bestowed Himself on thee, and will so be thine, that thou mayest call on and say to Him : Thou art *my* God ! Thou must receive me, as a bridegroom receives his bride. I have been cast upon Thee from the womb (Ps. xxii. 10.) By Thee have I been holden up from the womb. (Ps. lxxi. 6.) Thou hast covered me in my mother's womb. (Ps. cxxxix. 13.) So spake God-trusting men with God. So also must thy faith speak. God is thy God, and all that is His is thine ; His love has bestowed on thee all that He is. He is to thee as if He were God for thee alone, Almighty, merciful, gracious, and omnipresent for thee alone. All that He is and can do, He has promised and sworn to thee in His word. Thou must deny or acknowledge God to be thy God, who will not leave thee and cannot deny thee, for He is thy Maker and thy Husband ; He has bound Himself and sworn ; I will not fail thee nor forsake thee. (Josh i. 5 ; Deut. xxxi. 6, 8.) Thus comforted, we can say : The Lord is mine helper ; and I will not fear what man shall do unto me. (Ps. liv. 5 ; Heb. xiii. 6.)

## NOVEMBER THE EIGHTEENTH.

“Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.”—MATT. v. 16. “Thou believest that there is one God ; thou doest well : the devils also believe and tremble.”—JAMES ii. 19. “Nevertheless, when the Son of Man cometh, shall he find faith on the earth ?”—LUKE xviii. 8.

**H**OW many so-called faiths are there in the world ; but how little of the illuminating and warming light of faith. Faith must be a light from God and heaven, that illumines everything dark around it ; it must prove, by works of righteousness, its fire, its power, its divine origin, else it is a cold, dead lustre and glitter, that only deceives and does no good, is only a devil-faith—a mere holding-for-true. The devils cannot deny that God is, they even believe so firmly in the existence of God, that they tremble before Him, which many so called believers do not even do. Therefore the devils have a better faith than they. But such a faith makes you neither just nor happy, else Satan must long ago have become both just and happy, if his trembling faith were good for anything. Thou seest how low the apostle James values thy mouth and hypocritical faith ; and yet men are not frightened. Jesus Himself bewailed the last times, and clearly foretold that at His coming He would find little true faith. Therefore, dear reader, be zealous to be among those in whom the Lord will find faith. Wish for me and thee the faith of the Romans (in Paul’s time) which was spoken of throughout the whole world. (Rom. i. 8.) How glorious must it have been, how



living and powerful, since it made quite other men of them, as Paul describes it. (Rom. viii.) According to this, let a man prove his faith; for without true, living faith, that worketh by love, it is impossible to please God. (Heb. xi. 6.)

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### NOVEMBER THE NINETEENTH.

“Who is he that shall harm you, if ye be followers of that which is good?”—1 PET. iii. 13. “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.”—Ps. xxvii. 1, 5.

**D**AVID had only one request to the Lord, only one wish, and that was—to dwell in the house of the Lord his life long, to behold the beauty of God’s service, and to inquire in His temple. He had only the outward sanctuary, the tabernacle made with hands. Yet he there so saw God as his strength that he feared nothing; he found a refuge and a covering from all enemies, and feared neither war nor armies, that might be raised against him to destroy him. They shall arise, said he, and shall fall, for the Lord shall hide me in His pavilion. He shall hide me in the secret of His tabernacle; and set me on a rock which they shall not be able to climb up. He sought, found, and enjoyed in the outward sanctuary the inward one of the spirit, and that made him so strong and happy. What David had and could do, the Christian must much more have and be

able to do. Thou pavilion, thou house, thou tabernacle of the Lord!—art thou no longer to be found? It is true the tabernacle that David outwardly visited has long been destroyed, and also the temple that Solomon afterwards built; but the sanctuary which it typified, the tabernacle of God in men, which it prophesied, is, and will be, as long as there are hearts that seek God in spirit and in truth. Thou canst find and visit the Lord Himself, and not His temple merely. Thou canst have Jesus always with thee, and in thee. “I am with you alway even unto the end of the world!” this word He has given thee; and He is wont to keep His word. Heaven and earth shall pass away, but not His words—not this word. It will be with thee as with David: One thing have I desired of the Lord, and that will I seek after, that in the house of the Lord—inwardly in spirit with Him—I may dwell all the days of my life; that He in me and I in Him may abide so constantly that nothing shall be able to separate us, and I can say: I hold Him and will not let Him go. If it be so with thee, then thou mayst be as fearless as David was; then thou art as well covered, protected, and hid from all danger as he; thou standest on a rock which no arm, no power, no misfortune no storm can reach.

## NOVEMBER THE TWENTIETH.

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—PHIL. iii. 13, 14. I count all things but dung, that I may win Christ, and be found in him, *et seq.*"—PHIL. iii. 8, 9.

**T**HOU seekest much for thyself, thou strivest after all kinds of things. Thou lackest yet one thing, the jewel that comprehends all things. Unless thou seek and find this, in the end thou wilt have nothing, because thou hast not that one thing, without which all is nothing. Knowest thou not, that 'he that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven? Onward! before thee lies the jewel; look not back on what is behind; leave all and follow me, calls to thee One from above, who holds this one thing before thee. Count all things for loss that are called gain upon earth. There is but one gain. Christ won, all is won; Christ lost, all is lost. How much is still in thy mind, in thy desire! He who runs towards the goal set before him, has always the same goal in his eye; for if he lose sight of it, he runs the risk of rather going away from the goal than nearing it, or of falling into bye-ways, or running the race in vain. Our calling is heavenly, divine; therefore also let our mind, our endeavour, our whole being and working be directed heaven-ward, God-ward, Christ-ward. Away, world! away, sin! away, honour and pleasure! away everything from my heart and mind! Christ! Christ! be thou my goal, my Treasure after which I strive, till I possess Thee wholly, and be wholly found in Thee.

## NOVEMBER THE TWENTY-FIRST.

"Little children, it is the last time (last hour. *Ger. Trans.*)"—1 JOHN ii. 18. "For yet a little while, and he that shall come will come, and will not tarry."—HEB. x. 37. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 THESS. v. 2.

**T**HUS the Apostles thought of the coming of the Lord: they held themselves sure of no moment, watched day and night, and were ever ready to receive Him. If the last hour was begun 1800 years ago, how much may yet remain? Who can reckon upon the thousandth part of a second? How should we therefore, according to the exhortation, (2 Pet. iii. 11—15) be diligent in all holy conversation and godliness, looking for and hasting unto the coming of the day of God! How zealous should we be, if He should come to-morrow, to be found of Him without spot, and blameless. The Saviour Himself warns us. (Luke xxi. 34—36.) All this ought to be well considered in our day; for we are nearer that day, which certainly will not tarry, by 1800 years, than the first Christians, who yet hoped to live to see it, and daily prepared themselves for it. Ah, who knows how near us the terrible judgments may be that shall precede that day! Nobody will believe till it surprise men like a snare, like a thief in the night. Children of the light! sleep not! wake up! Daughters and brides of the Lamb, the Bridegroom is at hand! He stands at the door. We are not certain of an hour; He may surprise us quickly and suddenly. Blessed is he that

longs with the bride for His coming (Rev. xxii. 17—20) and says to Him: Come, Lord Jesus! Prove yourselves daily whether ye can thus call on Him with confidence, whether ye will stand before Him. He has eyes like flames of fire, that will uncover and bring to light all dishonesty, all unfaithfulness, however deeply hid in the heart. Delay not to clear out of thy heart everything that cannot bear His eye.

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#### NOVEMBER THE TWENTY-SECOND.

“Let not the wise man glory in his wisdom—but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth.”—JER. ix. 24. “Bless the Lord, O my soul; and all that is within me, bless his holy name.”—Ps. ciii. 1.

**M**EN usually employ all that is within them for themselves, use all their powers of body and soul for themselves merely, for self-preservation, self-exaltation, for their own pleasure, honour, and use, and think they cannot do better. That is, they stand under the law of their members, self-love, and hold firmly by its commandment: Thou shalt love thyself with all thy heart, with all thy soul, and with all thy strength. If this were God's commandment the world would be full of choice and perfect Christians. But it is quite different; God's command and will go directly against this self-deification and self-adoration of self-love, and says: He that does not hate himself and love the Lord his God with his whole

heart and strength, is no disciple of Christ. If the wise, the intelligent, the learned man glory in his wisdom, that is, employ it merely for his own honour and advantage, he blasphemes his God, and makes himself God. If the strong, the mighty man glory in his might, or, what is the same, use it purely for himself, he contemns the Almighty, throws Him down from the throne of his heart, and sets himself on it. If the rich man glory in his riches, be rich only for himself, and look upon all that he has as his property, and do not regard himself as a steward, accountable to God, he is his own god, and in the end will receive Mammon's reward, he will perish with his gods. Let him who glories, and does not wish to glory in vain, glory in this, that he knows and is acquainted with God, that he is nothing and God everything, that he exists only for and through God. Let all that is within thee and about thee praise the Lord ; let all that is in thee seek only to glorify the Lord, of whom, and through whom, and to whom are all things.

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### NOVEMBER THE TWENTY-THIRD.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord he is my refuge and my fortress."—Ps. xci. 1, 2. "Blessed are all they that put their trust in him."—Ps. ii. 12. "For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee."—Ps. xcvi. 5.

**T**HE Lord is a shield and protector, a shadow in the furnace of tribulation, that takes away

our weariness, quickens and strengthens us if we flee under His shadow. The distrust of the human heart is the spring of all sorrows. Unbelief is the mother of all anxiety and dismay in sorrow. He who has God for his friend, and believes in His shielding and protecting hand that is stretched out day and night to cover us, and without which not a hair can fall from our heads—I say, what should he fear who has laid hold of this hand by faith? We seek protection with men, and yet they cannot protect us, but through their protection weaken our confidence in the protection of the Lord, and in the end leave us. The Lord speaks so strongly in Jer. xvii. 5, saying: Cursed be the man that trusteth in man, and maketh flesh his arm, and (mark this!) whose heart departeth from the Lord. It is the man who so trusts in human help that he expects nothing from God, or does not believe that it is God who helps him through men, that is cursed, and shall not see consolation, but abide forsaken in the wilderness. But blessed is the man who trusteth in the Lord, and whose confidence is in the Lord. He is like a tree planted by water, and rooted beside a brook whose leaves do not wither even in the furnace of tribulation, but remain ever green. Truly hope in the Lord is an evergreen, that bears fruit at all times of the year. Neither heat nor cold can interrupt its fruitfulness; it scorns all storms and all dangers, and will continue when everything shall have perished.

## NOVEMBER THE TWENTY-FOURTH.

“What one nation in the earth is like thy people, Israel, which thou redeemedst to thee?”—2 SAM. vii. 23. “And what nation is there so great, that hath statutes and judgments so righteous as all this law?”—DEUT. iv. 8. “He hath not dealt so with any nation : and as for his judgments, they have not known them.”—Ps. cxlvii. 20.

**T**HUS the Israelites esteemed themselves happy above all nations on the earth, and they were so, at least all the true children of Israel ; for they had divine preference, and had their God as near them as they could have Him, according to God’s economy in the old Testament. But soon it was declared : The people which shall be created shall praise the Lord. (Ps. cii. 18.) I will say to them which were not my people, thou art my people, and I will call her beloved that was not beloved. (Hos. ii. 23 ; Rom ix. 25.) That is, I will cast off the Jewish people and gather a people to me from among the heathen. And then He says : I will dwell in them and walk in them ; they shall be my people, and I will be their God. (2 Cor. vi. 16.) Thy people shall be all righteous. (Is. lx. 21.) After He had gathered this new people, He says : Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light ; which, in time past, were not a people, but are now the people of God ; which had not obtained mercy, but now have obtained mercy. (1 Pet. ii. 9, 10.) With the glory of the new covenant, of Chris’tianity, nothing is to be com-



pared. Who truly walks therein, and truly enjoys the grace and blessedness, that a child of God can have! Let this be thy care and endeavour. Glory not in what thou hast not or art not, for one easily appropriates to himself the beautiful and glorious words that he reads in the Bible, and forgets to try himself by their meaning. Blessed, glorious, and great is he who is a true Christian, who possesses and enjoys indeed what is promised to the Christian.

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#### NOVEMBER THE TWENTY-FIFTH.

"Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. cxxxix. 23, 24. "Show me my ways, O Lord; teach me thy paths."—Ps. xxv. 4. "Examine me, O Lord, and prove me; try my reins and my heart."—Ps. xxvi. 2.

**W**E, poor men, are subject to no deception so much as *self*-deception. We deceive ourselves too easily in the most weighty affairs of our salvation. The Psalmist felt that strongly, else the 139th Psalm, which is the best guide for self-examination, would never have existed. We seem to ourselves to have good intentions; but it is wiser to ask and pray God to search our thoughts and prove us, to see what they really are. Yes, he who is in earnest about his salvation, who does not wish to be deceived by his own heart in the end, will often place himself before the all-seeing eye of God, and pray: Ah, Lord, Thou knowest me better than I know myself! Thou knowest

what is in my inmost soul ; Thou seest into the folds of my heart, which my partial eye cannot penetrate. Reveal all to me that is displeasing to Thee ! It is the most terrible thing that one can conceive of a man, that he deceives himself, and yet how common ! Consider very earnestly what thou art doing. Trust not in thyself, lay thyself open before God, with the sincere, ardent prayer that He would accept thee, reveal to thee all that is false and deceitful in thee, cleanse and purify thee from all perverse designs and deceitful behaviour, and lead thee in the way of truth and purity. Let no pious man think himself exempt, for no one is, unless he is made free by the Lord through continual watching and prayer.

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### NOVEMBER THE TWENTY-SIXTH.

“The voice of rejoicing and salvation is in the tabernacles of the righteous ; the right hand of the Lord is exalted ; the right hand of the Lord doeth valiantly.”—Ps. cxviii. 15, 16. “A bruised reed shall he not break and smoking flax shall he not quench till he send forth judgment unto victory.—MATT. xii. 20.

**T**HOU hast the enemy within thee ; thou art the worst enemy to thyself. For no enemy can really injure thy soul, if thou art not willing, if thou dost not range thyself upon his side. Thou hast also the victor and the conqueror of all thy enemies within thee, who will always take thy part, if thou only take His and keep by Him. If thou hast but little strength, He has the more. He is the great power of God ; He overcomes all

things. If thou art weak, He is strong enough to conquer all. "I in them," He says. Who shall overcome them in whom He dwells? In Him, says Paul, we are more than conquerors. (Rom. viii. 37.) It is the same to Him to fight with few or with many, in a weak one or in a strong. He can give victory, without a great force. If thy power is only a small power, only like smoking flax, or a broken reed, He will yet lead the judgment that has come upon thee to victory, He will yet be victorious in thee if thou only abide in Him, and trust in Him. Only open wide the gates of thy heart, and lift up the doors, that the King of glory may enter. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. (Ps. xxiv. 7, 8.) Without Him thou must engage with no enemy. But through Him we shall do valiantly; for He it is that shall tread down our enemies. (Ps. cviii. 13.) His right hand obtains victory. And if one allow His right hand to rule, and commit himself soul and body into His hand, he will sing of victory at all times. The voice of rejoicing and salvation is in the tabernacles of the righteous.

## NOVEMBER THE TWENTY-SEVENTH.

"Surely I come quickly. Amen; even so, come, Lord Jesus."—REV. xxii. 20. "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city."—REV. xxii. 14. "Behold, I stand at the door and knock."—REV. iii. 20.

**T**HERE is a threefold coming of Jesus. He came, He comes, He will come. Thus saith He, which IS, which WAS, and which IS TO COME. (Rev. i. 8.) He came by His incarnation and birth INTO the world, and was there FOR men. He comes daily INTO men through faith and the new birth of the inner man, dwells and lives in the heart. (Rev. iii. 20; John xiv. 23.) He will come on the day of His revelation AGAINST the world and the unbelieving, to judge and punish them, and to reward the godly. The first coming will not help us, and the third will be terrible to us, unless we make ourselves partakers of the second. If He come not INTO us, He has not come FOR us, and in the end will come AGAINST us. All therefore depends on His coming INTO us; as Paul says: If Christ be not in you, ye are reprobates and castaways. (2 Cor. xiii. 5.) Since His third coming appears very near, and we never know how quickly and suddenly it will come upon the world, because He will come as a thief in the night, we should strive above all things for His second coming in our hearts. Who will stand before His wrath, if he has not Him dwelling in him? No man will endure the last searching, the great hour of trial, who has not received Christ

into his heart, and is not sustained by Him. No ungodly man, no one without God, without Christ, will stand before the wrath of God. Not on the tongue, not in the head—in the heart He must dwell, else He will not save thee from judgment. He who has not Him will be found too light, like chaff without the grain, and be thrown into the fire. He who has not Him dwelling in him cannot say, Come, come, Lord Jesus. But the Lord will call His flames of fire to destroy him. O Lord Jesus, come now into our heart, that we may be able with joy to see Thee come to judgment and reward.

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#### NOVEMBER THE TWENTY-EIGHTH.

“I will extol thee, my God, O king; and I will bless thy name for ever and ever. The Lord is gracious, and full of compassion; slow to anger, and of great mercy—the eyes of all wait upon Thee. He will fulfil the desire of them that fear Him.”—PSALM cxlv. (the whole psalm).

**H**IS heart must always be full of thankfulness, his mouth full of God's praise, who knows the Lord, and continually has respect unto His works and guidings. He cannot enough admire His greatness, power, and goodness, because at every step he comes upon traces and footsteps of the God who walks everywhere, bestowing blessing. He would like to make Him known to all men, all should know Him, all, that all might bless and praise Him; for all that lives, lives only through Him. All creatures wait only upon His support, quickening, and nourishing care. What He does not sustain, cannot sustain itself. And

He opens His hand—His great rich hand, and blesses and fills all things, heaven and earth, with life, strength, and joy. If it often appear to us, that something should not be as it is, if we cannot comprehend why God can permit this or that ; yet we may extol Him without hesitation : The Lord is righteous in all His ways, and holy in all His works. No creature can charge Him with sin or neglect. And what a heart-cheering truth : The Lord is nigh unto all that call upon Him. He will fulfil the desire of them that fear Him ; He will hear their cry, and save them. The Lord looks upon him, and leaves no wish of his heart unfulfilled, who trembles at His word, and guards against transgressing in the smallest thing. He preserveth all that love Him. The privileges of His beloved ones are not to be described—how much He regards those that look to Him. But the ungodly man who has not respect to Him, shall be contemned and destroyed.

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#### NOVEMBER THE TWENTY-NINTH.

“I exhort, therefore, that first of all, supplications, prayers, intercessions, giving of thanks, be made for all men ; for kings and for all that are in authority, *et seq.* ; for this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved.”—1 TIM. ii. 1—4. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”—1 TIM. v. 8.

**T**HE salvation of all men is the heart's desire of a true Christian. He sees in every human being the price and value of the dear blood of

Christ. He thinks on looking on every child of the human race : Ah, for this one my Redeemer died on the cross ; this one is bought with His blood ; salvation and blessedness is prepared for him ; and he must be called and invited to the supper of the Lamb. And how could a heart that loves Jesus and His kingdom have such thoughts without immediately, with prayer and supplication, commending them to Him who has the key to all hearts, who has a hammer that will break rocks, and who can turn the hearts of men like rivers of waters ? Above all others, must every pious mind be deeply interested in the young, whom Satan and the world seek especially to draw down to ruin. O blooming youth ! when I look on thee, I would I could lay thee in the arms of the Lord Jesus ; who would lead thee kindly, and do thee good. For why should the blood of Jesus be lost to thee ? Let it be taken up ! Let me lay it on thy heart ! It will bring thee a peace and a joy that the world cannot give thee. But if the Christian is interested in the salvation of all men, how much more must it concern him that his children, his friends, and his household should be saved ! How could he save others and see his own going to ruin ? Paul is so pressing on this, that the neglect of one's own house in his eyes is a denial of religion, and worse than paganism. If thou wilt not deny all faith and make all thy praying, reading, singing, all thy knowledge, faith, and hope in Christ in vain ; if thou wilt not be worse and more wicked than a heathen ; then be more zealous to obtain the sal-

vation of thee and thine than hitherto, and rest not till thou and thy house be saved.

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### NOVEMBER THE THIRTIETH.

“Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”—MAT. xxv. 13.  
“Herein is our love made perfect, that we may have boldness in the day of judgment.”—1 JOHN iv. 17.

**H**E who does not live in the intoxication of the senses, but is aroused from the sleep, in which the children of the world and of the night securely repose, cannot do otherwise, he must number his days ; that he may use them rightly, for which end they were given him. He does this with joy, because every day brings him nearer the glorious goal for which his heart, soul, and body, ardently long. The Christian, a child of eternity, a citizen of heaven, and member of God's house, as long as he walks upon earth, is always preparing himself for the day of his marriage, for the hour in which he shall be led, as the Lamb's bride, into the chamber of the Bridegroom. He ever stands and watches at the door, that, when the Bridegroom comes and opens, he may immediately go in with Him. He is ever a dying man, dying daily to this life, and ever an awakened man, who daily becomes more alive, and ever grasps more firmly the eternal life to which he is called. (1 Tim. vi. 12.) What he must be able to do in death he has learned in life—to find the door of eternal life. He carries the door and the way in himself—to him to live is



Christ, and to die is gain. That is the surest way to be saved. Thereby know we the children of God, because they have the love of God in them, and do not tremble at the grave, death, and judgment—for perfect love casteth out fear.

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### DECEMBER THE FIRST.

“Do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.”—JUDGES. x. 15.  
“It is the Lord: let him do what seemeth him good.”—1 SAM. iii. 18. “We do not cease to pray for you, that ye might be filled with the knowledge of his will, and that ye might walk worthy of the Lord unto all pleasing.”—COL. i. 9, 10.

THE will and pleasure of God his Saviour, is the Christian's compass on the sea of life, by which he directs his course, to which he ever looks, and without which he dare not venture a step. For he knows that he would make shipwreck, or fall upon sand-banks, or strike into crooked paths, or take a direction quite opposed to his aim and his salvation, as soon as he lost sight of the will and pleasure of God, or knowingly acted against it. Nothing is more sacred, more important to him on earth or in heaven, than this holy, approving will of God; it is more to him than all the wisdom of men, than the understanding of angels. He sacrifices to it all his own, and all foreign wisdom. He cannot rest till he know that he is on the path and in the direction which God's will, his compass, points out to him. So Paul thought. Therefore

he made prayer and supplication without ceasing, for the already enlightened Colossians, that they might be filled with the knowledge of His will. His anxiety was, that they might walk WORTHY OF THE LORD UNTO ALL PLEASING. For our whole Christianity, all knowledge, gifts, virtues, and miracles have no value, if we do not keep in view the will and pleasure of the Lord ; if any other purpose lead us on, perhaps self-pleasing or men-pleasing. This is the tongue of the balance to which thou must look ; it must always be exact, and neither incline to the right nor to the left—but upwards, upwards.

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### DECEMBER THE SECOND.

“The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust ; my buckler and the horn of my salvation, and my high tower. For the sorrows of death compassed me. He brought me forth also unto a large place, he delivered me.”—Ps. xviii. 2, 4, 19. “I waited patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth.”—Ps. xi. 1—3.

**T**HESE are the words of a saved, redeemed, and pardoned man, who had long fought and struggled with flesh and blood, with the world and the devil, in order to be free from the power and dominion of sin ; who at length has found salvation, peace, and power to conquer, through faith in Jesus, his Mediator, and who now cleaves to the

Lord with delight of heart, full of joy and gratitude that he must no longer serve sin and the devil ; that now the chains of his bondage to sin and the yoke of the driver are broken, that his heart now finds all its joy and delight in serving the Lord, and allowing itself to be led by His Spirit. Is it thus with thee, dear reader? Art thou really taken out of the miry clay, out of the horrible pit of wicked pleasure? Perhaps thou hast only sprung out of one pit into another, or out of one slough into another. Look into thy heart, and see whether there is no clay there, whether Jesus alone is there. Art thou standing upon a rock? Art thou so encompassed in this fortress, that no enemy can any more cast thee down? Take care, dear reader! Do not sing the new song too loud, do not walk too securely, it is possible to make slips. That is, let there be no self-confidence, no self-gratulation, along with thy confidence in God. Be humble in all the joy of thy salvation, and yet undismayed. Thy Lord is truly a rock, on which thou mayest walk securely, —only take care that thou do not take thyself for a rock.

## DECEMBER THE THIRD.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in."—Ps. xxiv. 7. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."—Ps. cxviii. 19. "Say ye to the daughter of Zion; Behold, thy salvation cometh; behold his reward is with him, and his work before him."—ISA. lxii. 11. "Rejoice greatly, O daughter of Zion—behold thy King cometh unto thee: he is just, and having salvation."—ZECH. ix. 9.

**T**HUS was the Son of God announced to the pious Israelites. Thus they waited for and expected Him. Now that He is come, almost nobody will have Him. Then they opened wide the gates and the doors of their heart's desire, that He might enter; now, after He has come, gate and door is shut against Him. Do not thou thus, dear soul! Enlarge thy heart. Shut the gates of thy mind to the world without, and open them within to the Redeemer, coming and knocking. Long for Him with all thy desire. He knocks at thy door, through His word in Scripture, and through His Spirit inwardly: Open to me! Open wide the gates! He announces Himself to thee through His messengers, by His command they must call to thee. Thou daughter of Zion, thy King cometh to thee! Wilt thou hear Him? Wilt thou, with the world, any longer shut thy heart against Him, keep Him always waiting until His patience and compassion have an end, and the time of thy visitation be past? Now, now, He knocks, announces Himself to thee, now open thy heart to Him, and long for Him, and He will come in to thee, He, the righteous One, and will

make thee just. He, the Helper, will help thee, in everything where thou canst not help thyself, in thy sanctification, and in blessing thee, in the struggle with sin, the world, and the devil. For it is written : Who is the King of glory to whom I shall open the gates—answer : The Lord of hosts, strong and mighty in battle. Of such a one thou standest in need ; without Him thou canst not overcome.

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### DECEMBER THE FOURTH.

“ When the fulness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons.”—GAL. iv. 4, 5. “ Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”—Ps. ii. 12.

**T**HE Son came to seek us in our blood, to kiss us as His miserable brethren, to embrace, to comfort, and to heal us. He was not ashamed of our misery. But if thou art ashamed of Him, and do not kiss His hands and feet pierced for thee, *i. e.* if thou do not become perfectly subject to Him, do not render Him the homage of thy whole soul, and wilt not let Him save and make thee happy in the end, after having endured thee with long-suffering all thy life, His wrath will begin, and will burn the more strongly and fiercely, the longer He has followed thee and sought thee in vain. If we reflect that His name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. ix. 6), our

heart shall live and leap for joy, so that we shall kiss this high and exalted One, that is, go to Him with child-like confidence, as to a brother, and throw ourselves into His arms ; we may expect all things from Him. Does not he who despises this deserve His wrath in the end ? The wrath of the Lamb will be terrible if one abuse and despise His patience. And since the world becomes bolder in sinning against His patience, and in not having respect to Him, His wrath may soon begin to burn. It is high time ; let him who will be saved kiss the Son, keep near Him all day long. The hour is coming, when He will no more appear as the Prince of Peace, Father, and Counsellor, but as Judge and Avenger, with flaming fire taking vengeance on them that believe not His gospel. (1 Thess. i. 8.) Children of men, why will ye not kiss Him, who now appears so gracious, but will one day become so terrible ?

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### DECEMBER THE FIFTH.

“They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.”—Ps. cxxv. 1, 2. “The angel of the Lord encampeth round about them that fear him, and delivereth them.”—Ps. xxxiv. 7.

**W**HAT a refuge ! What a fortress ! Immoveable, unshaken, as Mount Zion, on which the temple and the city of David were—ever undisturbed stands the Christian who trusts

in God. God's mountains are round about him, as about Jerusalem. Yes, the Lord, the Lord Himself that upholds heaven and earth, is round about him, and about all them that hope in Him. Besides this, the angels of God that strengthen heroes, and execute the commands of God, surround him like an intrenched camp. If the generals of earth trust in their camps, their fortresses, and armies, should not the Christian trust in the might and goodness of the Lord, that surrounds him on all sides? Should he be afraid? What a fortress is the heart of the Christian! What a camp, if a few such believing hearts are together, and pray and wrestle in communion with each other. How terrible it must be to the enemy! how impregnable! how terrible to hell and all the children of darkness. O, if we had eyes to see what surrounds the believer—who is in him! We should see mountains that no power of hell could remove, a fortress, a stronghold that would make Satan tremble. For the Lord dwells in the believer. Who shall prevail against Him? Who shall overcome the heart, the stronghold in which the Most High dwells? which the Almighty surrounds? before which the angels encamp? If fear take possession of you, if Satan wish to terrify you, enemies to threaten you, forget not Him who is in you, and who is stronger than he that is in the world. (1 John iv. 4.) Forget not who is round about you.

## DECEMBER THE SIXTH.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Ps. xxiii. 5, 6.

FOR this David ever prayed; that was his *only* wish (Ps. xxvii. 4) to dwell in the house of the Lord all the days of his life. For what did he find there? Goodness and mercy. What more would a man want? Quite poor in what is good, very rich in evil, he surely wants nothing so much as mercy. And this he will find only with the Lord, only in the house of the Lord, not in the tabernacles of the ungodly. Therefore David would rather be a doorkeeper, a porter, the least in the house of God, than the foremost in the tents of the wicked. What more did he find? A table prepared for him with food, which strengthened and fortified him, so that he became terrible and invincible to his enemies. What more? An oil spring, an ointment for his head, a cup running over; thus he could never suffer want. This one sees in his psalms, out of which we can draw oil and ointment in abundance. Can one now no more come to this table, to this spring of ointment? O certainly, much more now! Now it is open to all; all are invited to this table; all things are prepared for all in Christ Jesus. (Luke xiv. 17.) Thou mayest eat from this table every day and every hour, and draw from this oil spring. He who believes in Jesus becomes himself a well of living waters. (John vii. 38.) He who believes in Jesus



has the bread of life in him, and will not hunger or thirst. (John vi. 35.) Ah, then, why do not all believe in Him? Because Satan, the god of this world, has blinded their eyes, that they should not see the glorious light of the gospel. (2 Cor. iv. 4.) Because they love the honour of men more than the honour of God. (John v. 44.)

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### DECEMBER THE SEVENTH.

"Praise waiteth for thee, O God, in Zion. O thou that hearest prayer, unto thee shall all flesh come."—Ps. lxxv. 1, 2. "Come and see the works of God: he is terrible in his doing. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us into a wealthy place."—Ps. lxxvi. 5, 12.

**H**OW many silent psalms of praise ascend to God from the hearts of those that trust in Him, and call upon Him in the time of their troubles! O they know how willingly, how gloriously, how wondrously He helps them. Like the Psalmist, they can bear testimony, and invite men: Come and see the wonderful works of the Lord that He hath done unto the children of men! He brings unhurt through fire and water; He causes men to ride over our heads, and yet knows how to support and restore us in the midst of it. Yes, truly, he who has the Lord with him in sorrow (and he who calls on Him, has Him with him), feels great relief even in the furnace of tribulation. Therefore all the world, all flesh calls on the Lord in time of trouble. Trouble can drive them to Him, who alone can deliver out

of trouble, and of whom they thought they had no need, when not in trouble. But what would He not do for them, if they would come to Him, not merely when pressed by trouble, but from love and longing ! How would He then restore them ! He calls *all* who labour and are heavy laden to rest. Let these words animate our faith, our trust in Him, so that we may never despair of His help. He, He leads into, through, out of, over trouble.

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### DECEMBER THE EIGHTH.

“Though an host should encamp against me, my heart shall not fear ; though war should rise against me, in this I will be confident : One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life,” *et seq.*—Ps. xxvii.

**W**E will consider this whole psalm to-day, for it is full of the spirit of faith, full of a sense of God's nearness. He who fears God has nothing to fear. He on whom God's light shines, whom God's salvation comforts, need not be afraid. And if the wicked advance against him, to devour him alive, they shall arise and fall, for they have to do with God, who protects the God-fearing, and is a wall of fire round about them. And if whole armies of enemies and devils break loose upon the believer, his heart shall not be terrified, for they are all nothing against God ; and they that fight for us are always more than they that are in the field against us. God forsakes no one who trusts in Him. He who thus trusts in God, and relies

in all things on His power and goodness, can have no other wish than to walk in nearness to the Lord, to have God ever in His eye and heart, as a member of God's household to have continual intercourse with God, and to seek Him again as often as he loses sight of Him. This is the one thing that he desires of the Lord, and seeks after. His joy and happiness is God's word and command—Seek ye my face! This command is more to him than a thousand worlds; he is happy as a child, yea, as a king, that he is not only permitted, but commanded, to seek God's face, and that thus the hope is given him of finding it; therefore he continually seeks God's face, the nearness of the Lord. If this pillar of fire illumine him within, what shall he fear? He is comforted and undismayed, for the Lord maps out and opens the way before him.

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### DECEMBER THE NINTH.

“Now faith is the substance (foundation) of things hoped for, the evidence of things not seen.”—HEB. xi. 1. “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”—2 TIM. i. 12. “Being fully persuaded that, what he had promised, he was able also to perform.”—ROM. iv. 21.

**I**F thy faith be the work of God, thou art divinely sure, thy faith can as little waver as God wavers. If it has God, God's power and testimony as its foundation in the heart, it stands as sure as God Himself. But if it be only a de-

ception and imagination, or a holding as true on human grounds, a self-made conviction, it is subject to change, like everything human. For no one can overturn the faith that God works in the heart ; and which is a great gift of God's mercy. Many make their faith themselves, and therefore it is as human, weak, and wavering as they are themselves, because it depends wholly on their own humour and on the state of the weather. If the weather is fine their faith is great ; but if it be stormy, the wind takes their faith away from them, as it did from Peter on the sea. No ; since faith is to accomplish so much in men, since it is to overcome the world, the flesh, and the devil, vanquish death, grasp heaven and eternity, and even God himself ; since it is to create the whole man anew, and translate him into a heavenly state of being with Christ, make him a partaker of Christ, and of His divine nature, a child and heir of God, a fellow-citizen with the saints and family of God, holy and just, glorious and blessed, like God ; it must be more than a self-made work of man, it must be divine in its nature, born of God, planted in the heart of man by God Himself, and must receive its life and soul, and be maintained wholly by God's Spirit. And therefore we have cause to pray : Lord, increase our faith.

## DECEMBER THE TENTH.

"I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not : lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults—and that I shall bewail many, which have sinned already, and have not repented."—2 Cor. xii. 20, 21.

**M**UCH may creep in among awakened Christians, many sins will again waken up if the awakened one do not watch. All these things named by Paul often make their appearance, and, if one pass them lightly over, and still deem himself faithful, awakened, and converted, without being sorry for, repenting, and rooting out such things, he gets into a blinded perverse state, which is worse than if he had never heard of Christ. One holds firmly by his devotion, singing, oral praying, reading, keeping of seasons, and whatever is current, but does not change or grow better, and yet deems himself a Christian. Then is it with one as Peter describes, 2 Pet. ii. 20—22. (Read this passage !) O beloved, think if Paul, if Christ, were to come in among us, and be witness of all our actions, would He find us such as He would ? would we find Him such as we would ? If Paul found such shameful things in his churches, might he not find much worse in ours ? And how would he look upon it ? "Shall I praise you ? or shall I come unto you with a rod ? For the kingdom of God is not in word, but in power." (1 Cor. iv. 20, 21.) Let no one who is well pleased with himself, deceive himself, but let

him scrutinise himself in the mirror of the word, and try his walk by the line of truth.

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### DECEMBER THE ELEVENTH.

“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.”—ISA. lix. 20. “Lo, I come, (in the volume of the book it is written of me) to do thy will, O God.”—HEB. x. 7. “The Son of man is come to seek and to save that which was lost.”—LUKE xix. 10.

**I**T was promised that He should come, and behold, He came; not to judge, to condemn the world, but to save all that were lost. Who could have compelled Him to come to the lost? No one, nothing but His love, which induced Him, when He saw the ruin, the misery, and the eternal wretchedness of man, to say to Himself and to His Father: Lo I come! Spare them; I will fulfil thy will. Thus it was also His Father's will that He should come to save the lost. He was not sent in wrath, He came not in wrath, but in pure love. Love sent Him to us. We must adore this love, for we have it to thank for this great gift of heaven. Love tore Him from His throne, love nailed Him to the cross here. But for whose advantage was His coming? For whom did He come? For Zion, for those who turn from their sins. He who will not separate himself from sin and the world cannot, dare not rejoice in His coming. Every one belongs to Zion who turns to the Lord his God with all his heart; who feels himself in need of a Saviour and there-

fore sighs and entreats God, to send him help out of Zion. For all who set their faces Zion-ward, trust in God and long to be free from the slavery of sin—for all such is He. He of God is made unto them wisdom, righteousness, sanctification and redemption. (1 Cor. i. 30).

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### DECEMBER THE TWELFTH.

“We have found Him of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, the son of Joseph.”—JOHN i. 45. “I love them that love me; and those that seek me early shall find me. Whoso findeth me findeth life, and shall obtain favour of the Lord.”—PROV. viii. 17, 35.

**J**OB exclaimed (xxiii. 3.): Oh that I knew where I might find Him! The disciples: We have found Him! What sayest thou, dear reader? The Saviour is come that thou mayest find Him, is become man, that He may be found of men. Thou hast missed thy whole destiny as a man if thou hast not sought nor found Him. It had been better for thee if thou hadst never been born, than never to have sought or found thy Saviour, the Son of God become man. A beast is happier than thou! O children of men! God became man, that ye might the more easily find Him, and will ye not come unto Him that ye might have life? God's wisdom and love stands in person, bodily, in human form before you, and calls: I love them that love me; and those that seek me early shall find me, and whoso findeth me findeth life. He that believeth not on me abideth in death, and

shall not see life, but the wrath of God abideth on him. On such an invitation how can one human soul remain behind, and delay to seek Him? If God had not sent His Son into the world to us, although we had sought ourselves to death, we would have found nothing that could have made us perfectly calm and happy. Now He has come who will give rest to all, save and make all happy—and who has found Him?

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### DECEMBER THE THIRTEENTH.

"But as for us, the Lord is our God, and we have not forsaken him. Behold, God himself is with us for our captain, and his priests."—2 CHRON. xiii. 10, 12. "Through God we shall do valiantly; for he it is that shall tread down our enemies."—PS. cviii. 13. "If it had not been the Lord who was on our side, when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us," *et seq.*—PS. cxxiv. 2—5.

**T**HE battle between Abijah and Jeroboam in the chapter pointed out (2 Chron. xiii.) deserves to be read over. Abijah, with 400,000 men, conquered Jeroboam with 800,000 men, having only half the number of the latter. For they had cast out the priests of the Lord, and brought in idolatry. Abijah could say: With us is the Lord, and the priests of the Lord. He is stronger than 800,000 men. He who has Him on his side, at the head of his force, will always conquer, even in defeat. And if it is so in worldly battles, it is much more so in spiritual conflicts with the flesh, the world, and the devil. If sin, wicked lusts,



Satan, or the enemies of Christ and truth, persecute us, and strengthen themselves with all the might of hell, they shall not overcome us, if God, if Christ be with us and in us. But those who forsake the Lord, and seek other protection and human help, will be swallowed up. In this strife only the Lord is strong and mighty. He only can overcome. Let none trust in his own arm ! Let each lose all hope in himself, and cleave to the Lord. Through God we shall do valiantly, and tread down our enemies. The Almighty, the Unconquerable, the All-conquering is with us, is our shield and our defence, who shall be against us ? Let only this be truth, that the Lord is with us, and we with Him. Let it not be a mere imagination or delusion, for the imagination, the false appropriation of God's protection, will not defend against one foe, far less against thousands. If the Lord is to be with thee, thou must be with Him, abide in faith, in love, in unceasing intercourse and prayer with Him. Thou must continually remain in this thy fortress, for if the enemy find thee out of it, thou art lost.

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#### DECEMBER THE FOURTEENTH.

"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways," *et seq.*—Ps. cxxxix.

**T**HE sentiments that this psalm expresses are such as animate those who have faith in

God. He who says that he believes in a God, and does not believe that God sees all that is in the heart, on the tongue, and in the hand of man ; who does not fear before this all-seeing eye, is a liar. It is not true ; he does not believe in God. O faith of David, animate us ! Never forsake us Thou All-seeing, All-ruling, Holy, and Righteous One ! Let us not forget for a moment that Thou searchest and knowest us ; that Thou compassest us everywhere and at all times, that no thought is hid from Thee, no word on our tongue can escape Thee. Who can flee Thee, or Thy Spirit ? If I ascend up into heaven, Thou art there ; if I make my bed in hell Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me. Darkness hideth not from Thee ; but the night shineth as the day. How holily, how righteously, how contritely, how humbly, how confidently, how dutifully would he ever live and walk who continually has nothing before his eyes but this truth in the spirit of Jesus ! But if any one wholly forget this truth, forget the all-seeing, all-knowing, all-searching, and omnipresent Saviour—how can the fear of God, faith and happiness in God, be before his eyes ? Vain is his Christianity, godless his religion ; hypocrisy is his virtue, sin and blasphemy his righteousness.

## DECEMBER THE FIFTEENTH.

“Endure hardness as a good soldier of Jesus Christ.”—2 TIM. ii. 3. “Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”—1 COR. ix. 25. “He that overcometh the same shall be clothed in white raiment. . . . Him will I make a pillar in the temple of my God.”—REV. iii. 5, 12.

**T**HERE is no doubt that neither the devil, nor the world, nor his own flesh, leaves untempted the man who lives in Christ. These three enemies have made a black league against thee. If thou wilt stand and not again fall into their hands and power, thou must make a holy league with Christ and His Spirit against them. Thou must put on the whole armour of God, and continually walk in the same, ever prepared with the arms of righteousness in thy right hand and in thy left. Thou must be ever watchful, ever ready to beat off and tread down all that the world, the flesh, and hell would offer thee or charm thee with. Yet guard against beating the air, which hurts the enemy in no way, and helps thee nothing. Paul says: I fight, but not as one that beateth the air. (1 Cor. ix. 24.) One often fights briskly against enemies out of the house, and leaves the enemy at home unassailed. One denies himself outward things, and nurses and cherishes inward foes, without hesitation. A true fighter is self-denying in *all* things. He renounces self-love, ambition in all forms, avarice, effeminacy, the pleasures of sense be they refined or coarse. pride, self-conceit, whether they be spiritual or worldly. He that

overcometh all things, himself also, shall be crowned: If thou overcome only one enemy, thou art no conqueror, and wilt not see the crown. If thou let one desire rule in thee, thou hast still a thief in the house, an enemy within the boundaries of thy kingdom, who will fight against thy peace and rest, and will not let thee attain full victory, triumph, and the crown.

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### DECEMBER THE SIXTEENTH.

“Be not thou therefore ashamed of the testimony of our Lord—who hath saved us, and called us with an holy calling—according to his grace—now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”—2 TIM. i. 8–10.

**T**HE world is ashamed of Christ and of the gospel of our redemption. If thou wilt be a Christian never, never be ashamed of this most holy and glorious work. The devil has brought it to this, that one is not only ashamed of Christ, but even of God and everything divine. One will be wholly profane, earthly and worldly, sensual and carnal. So deep has the world sunk; so far is it removed from God. Who will save it? The merciful God has not yet ceased to proclaim and offer to it His saving gospel, however much it may despise it. The voice of the witnesses of God's salvation in Christ has not yet died away, it still resounds everywhere. The grace is praised which was revealed through the incarnation, life, and sufferings of Christ. It is still sounded loudly

everywhere: Christ through His death hath abolished death, brought immortality to light, hath reconciled, redeemed and bought us to God, and gained for us an everlasting, unfading inheritance in heaven. Be not ashamed of this, in this let thy heart rejoice, if it be a partaker of this grace. Praise and glorify thy Redeemer, and confess Him and His work of redemption before all the world. For He is worthy of it, and in no other way can poor man be saved than through Him who was born in the stable, and died on the cross, and now sits at the right hand of God. But confess and magnify Christianity not with thy mouth only, but also with thy whole walk and behaviour, and thou wilt soon number more companions in the same grace and joy.

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### DECEMBER THE SEVENTEENTH.

“Come in, thou blessed of the Lord; wherefore standest thou without? For I have prepared the house. And the man came into the house.”—GEN. xxiv. 31, 32; xxvi. 29. “I will come.”—MATT. viii. 7. “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—JOHN xiv. 23.

**W**OULDST thou be but as hospitable to, and ready to receive Him who stands and knocks at the door of thy heart; wouldst thou but invite and lead Him into thy heart as cordially as Laban received Abraham's servant, when he saw the rings and the bracelets, the beautiful presents that he had brought to his sister!

Wouldst thou but desire with as much longing to possess thy Saviour! He would bring thee more than Eliezer brought to Rebekah and Laban. He would be just as ready to come in to thee, and behold! also to bring His Father with Him. He would not only bring thee bracelets and ear-rings, but plant in thy heart the bond of perfectness, everlasting love, heavenly peace, eternal life—the kingdom of heaven. When the centurion of Capernaum prayed Jesus that He would only speak the word and his servant should be healed, not daring to ask Him to come to his house, the Saviour said: I will come. Should He not come to thee, if thou cry to Him day and night: Lord Jesus, come Thyself to me! Yes, He comes to every soul that heartily desires Him. He certainly will not delay to come. He became man, because it is His delight to be with the children of men. He cannot leave us orphans, He will come to us, and abide with us always, for He has said it, not only once, but often. Shall He not keep His word, who is the faithful and true Witness?

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#### DECEMBER THE EIGHTEENTH.

“Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted,” *et seq.*—ISA. xl. 3, 4. MATT. iii. 3. “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple.”—MAL. iii. 1.

**T**HE Lord calls upon us to prepare a way for Him, and promises immediately to send His

angel, who shall prepare His way. So it is not we alone who are to do it. Therefore we are not to be dismayed and say : How can I prepare a way for God, the Most High ? Only be willing ! only let it be true of thee that the Lord has come into thy heart. Surrender thy heart to Him, and long only after Him. Dismiss the inhabitants of thy heart hitherto, pride, despondency, coldness, indolence, and so forth. Only be willing, because the Lord is willing. Give thyself up to Him. The Lord will send thee His angel, His forerunning grace of repentance, the power to bring change of mind, which makes all paths straight to the Lord, and makes the most beautiful way in thy heart. The Lord gives even that which He requires of us, what He pre-requires to His coming into the heart. When He says : Prepare me a way, that I may come to thee—that means : Let me prepare a way in thy heart ; let me come to thee ; open to me when I knock ; hear my voice when I call to thee ; run not out of my way, hinder not my way, turn not away from me, when I turn to thee. Be not full of thyself. Trust not in thy own virtue and strength, for that is a mountain in the way ; that must be removed. Distrust not my goodness and grace, for that is a valley, that must be filled up with confidence in me. Seek not thyself or honour, or pleasure, or any other thing, whatsoever, along with me, for these are crooked ways that must be made straight, through the pure design of pleasing me. All rough prejudices must be made plain, and be changed into the purest longing and desire to become one with ME.

## DECEMBER THE NINETEENTH.

“Jesus Christ, the same yesterday, to-day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.”—HEB. xiii. 8, 9. “The fear of the Lord is clean, enduring for ever.”—Ps. xix. 9. “The mercy of the Lord is from everlasting to everlasting upon them that fear him.”—Ps. ciii. 17; Ps. cxvii. 2.

**U**NBELIEF always rests upon a sandy bottom : It is no longer now as in former times ; God now no longer does wonders and reveals Himself as of old. But He must have ceased to be God, and the Saviour, Redeemer, and Father of men, the Unchangeable must have altered His nature and being, if this were true. Only have the faith and fear of God of the men of old, and thou wilt have and experience the same God. All His promises in the Bible extend to all times, alway, even unto the end of the world. (Matt. xxviii. 20.) His name shall endure for ever, His name shall be continued as long as the sun and moon, throughout all generations. (Ps. lxxii.) In Him shall all the families of the earth be blessed. (Gen. xii. 3.) He is and endures the same to all times and ages, in all places and ends of the earth, and does the same wonders, shews the same mercy, if only there be the same reception and faith. He who has not and does not experience the same Christ as the apostles and first Christians, has fallen away from the Christian, apostolic faith. Christ has never been as we read of Him in the gospel, or He is still the same, and will abide to all eternity. Why did He not in His own city do as



many miracles as in Judea? Because of their unbelief. (Matt. xiii. 58.) Why does He not appear the same to our age? Because of our unbelief. Believe like Paul, love like John, and thou shalt have the Christ of Paul, of John.

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### DECEMBER THE TWENTIETH.

“Blessed are they which are called unto the marriage supper of the Lamb.”—REV. xix. 9. “Friend, how camest thou in hither not having a wedding garment?”—MATT. xxii. 12.

**T**HE marriage of the Lamb is gloriously described in Rev. xix. What a shout of joy and gladness is heard there! It resounds like the voice of a great multitude, like the rushing of many waters, the rolling of mighty thunders: Let us be glad and rejoice; for the marriage of the Lamb is come, and His wife hath made herself ready; and how is she arrayed? In shining silk,\* a silk not from the silk worm, but from a tree, and prepared by a Man, who wrought it in patience and blood, and said: I am a worm and no man. (Ps. xxii. 6.) Clothed in this silk, in His righteousness, the Bride appears at the marriage supper. It is given her; and she takes it and puts it on, and appears thus arrayed. How glorious will the Bride of the Lamb then be! How blessed are they who are called to the supper, and who shall appear in the shining silk of His

\* Rev. xix. 8. The word translated *linen* in our version, is rendered in German by *seide*—silk.—TRANS.

righteousness, the wedding garment! For the parasite—(Matt. xxii. 12)—who had not on a wedding garment, and was therefore cast out, is, without doubt, the representative of those who impute Christ's righteousness to themselves, without putting it on, and appearing really in its shining splendour. When it is said: And it was *given* to the bride, that she should be arrayed in shining silk; now the silk is THE RIGHTEOUSNESS OF SAINTS,—two things are to be marked—first, that this garment must be *given*, bestowed, freely offered, that no man can weave it out of his own strength. Second, that the saints receive it, appropriate it, put it on, and walk in it. Therefore is the righteousness of Christ also called the righteousness of the saints, because they have put on and made their own Jesus Christ, His mind and spirit, and because their ardent endeavour and concern upon earth is, that they may continually adorn themselves with this silk of the Lamb's bride, against the day of the Bridegroom, in order to be pleasing to Him.

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#### DECEMBER THE TWENTY-FIRST.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."—JOHN xii. 46. "But after that the kindness and love of God our Saviour toward man appeared."—TIT. ii. 11; iii. 4.

**H**IS birth was like the rising sun for a world buried in night and darkness. Yes, He is THE DAY-SPRING FROM ON HIGH (Luke i. 78) who

bath visited us in the shadow of death. In Him was life, and the life was the light of men. (John i. 4.) Therefore the apostles say so joyfully : The Life was manifested, and we have seen it, and bear witness, and show that eternal Life which was with the Father, and was manifested unto us. (1 John i. 2.) This Life, this Light is full of grace and truth, full of goodness and benevolence. (John i. 14.) Thus, what a night was the night of Christ's birth ! It was illumined by the brightest Star. Not in vain was Christ born in the night. By this thou art to see that with Him light was born into the night of this world ; that nothing but darkness and black night is in all men, unless Christ, the Light of the world, arise and be born in them. He who has not the Light of life, is and will remain dead and dark to eternity. A dead light will help the dead nothing. We and all must have a living, animating light. This light will not be quenched, although all the lights of heaven and earth be extinguished. But it has appeared to lighten THEE, that thou mayest allow THYSELF to be lightened, that THOU mayest walk in His light. For if thou still walk in darkness, and love the works of darkness, thou belongest to the children of the night and of death, who love darkness rather than the light.

## DECEMBER THE TWENTY-SECOND.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—MATT. xx. 28. "That he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—TIT. ii. 14.

**H**E truly took upon Him the form of a servant, He who was in the form of God, of the Divine Nature, whom all the angels of God worship, and whose beck they stand ready to follow with the speed of lightning—He appeared upon earth, to become the servant of man, and give Himself up wholly to the service of men. One indeed saw no external glory in Him, as long as He walked upon earth. He was the least and most despised of all. He gave Himself up to captivity although He was Lord of lords, that He might redeem the servants from captivity. If a man, who is called a lord, were to do that for his servants, it would be greatly admired, and yet it would be nothing compared with what the Son of God has done for us. For He is not become a servant for His equals, but the Creator for His creatures. Place thyself before the manger of the Lord, and consider Him in respect of thyself. Behold, dear soul, the God of Heaven and earth lies for thee and for thy sake in the form of a servant, in such poverty and lowliness, wrapped in swaddling clothes, like a helpless child. For thy sake He served as a servant three and thirty years upon earth, to free thee from bondage. And wilt thou not give thyself wholly up to Him, since He

is now exalted above everything, and all power in heaven and in earth is given into His hand? Wilt thou not count it the highest honour to serve this Lord, who so long was a servant for thee? Think well of this!

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### DECEMBER THE TWENTY-THIRD.

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest."—LUKE i. 31, 32. "And the Word was made flesh, and dwelt among us."—JOHN i. 14. "Without controversy great is the mystery of godliness: God was manifest in the flesh."—1 TIM. iii. 16.

**F**OR which cause He is not ashamed to call us brethren. (Heb. ii. 11.) Forasmuch as the children, whom He was to bring to the Father, were partakers of flesh and blood, He also Himself likewise took part of the same, that He might redeem them. (Heb. ii. 14.) His love moved Him to have all things in common with us, sin excepted. It is a mystery never enough to be admired and adored: "THE WORD WAS MADE FLESH,"—words at which the old people, whenever they pronounced them, raised their hats and bent their knees. If thou wilt not do this, then let thy heart bow! We should never have come to God, if God had not come to us. We lay too deep in destruction. God had to descend from on high. No other hand could reach so deep. No power, no love was so great to help us out. But now our happiness is unspeakable, and surely the

thought, God a man ! God in the flesh ! ought to raise us above everything, and make our soul quite happy. But Christ outside of us, manifest in the flesh, cannot be to us what He ought to be and wills to be. He must be revealed in our flesh, that is, in us. This He has promised to every one. (John xiv. 21, 23.) Paul speaks of this also as of a thing well understood among Christians : When it pleased God to reveal His Son in me, *et seq.* (Gal. i. 16.) However strange this truth may now have become, it is still the most indispensable, for it is impossible for a man to please God, if he be not in Christ, and Christ be not revealed in Him.

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#### DECEMBER THE TWENTY-FOURTH.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.”—Rom. viii. 3, 4.

**N**OTHING good was to be expected from us before He came ; but now God expects everything from us, after He has bestowed His Son on us, and with Him all things. Thus He does not expect more, but as much as He has given. Jesus' image and character must be perfected in us, and we be conformed to Him. For this He was given to us. If any one do not use Him for this, from him shall be taken away what he has, or seems to have. Jesus will impress

Himself, His image and character upon us, will be born in us, grow and attain the stature of the perfect man. (Eph. iv. 13.) Very few men know wherefore Christ was given to them, what He can, ought, and wills to be to them. He who apprehends it cannot enough admire the goodness and kindness of God to men; he gives all diligence to realize this adorable design and purpose of God. The father holds His Son so dear, that He would have copies of Him in all men, would have His image shining in them and out of them. No man can or will please Him to eternity, in whom He does not behold His Son Jesus,—His image and character. Dost thou know, dear reader! wherefore thou art here? What kind of a problem thou hast to solve? It is time thou didst, time to receive Jesus into thy heart, into thy mind and into thy whole being, else He will again be taken from thee, as the pound was from the slothful servant.

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#### DECEMBER THE TWENTY-FIFTH.

“And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.”—LUKE ii. 7.  
 “Whosoever therefore shall humble Himself as this little child, the same is greatest in the kingdom of heaven.”—MATT. xviii. 4. “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.”—Ps. cxiii. 7.

**G**OD'S only begotten is the first-born of a poor woman, is laid in a stall, in a manger, wrapped in coarse swaddling clothes, He who spreadeth out the heavens like a curtain, and com-

prehendeth the sea and all the ends of the earth as with a span. What greatness ! what lowliness ! the Son of God in swaddling clothes ! There indeed we see what God will do. If God has only, as they say, sent His Son into the world as an example and a pattern, come here and see what an example lies in the manger ! Come here and learn from this example of the Godhead, humility, and lowliness. Learn here to lay aside and bring as an offering to this little child, your pride, haughtiness, self-conceit, ambition, desire of glory, self-complacency—your whole arrogant nature. The Creator of heaven and of earth can scarcely find a place where He may be born, and the world is too narrow for your great swelling pride, and there is nowhere room enough for you to extend and make yourselves great as ye would wish. Well, let it be so. Let Jesus only be your example ! Let Him indeed be so, become as little as He was, then ye shall be the greatest in the kingdom of heaven. Try but once, and ye will soon find that He must be and become still more to you, that without Him ye cannot become the least—become little,—how will ye then become great ? Begin at A, at becoming little like Jesus. Become little in your own eyes, poor in spirit, and this poor little child will be found in your heart, will raise you out of the dust and the dunghill, and make you great. For what else is your proud imagination and arrogance than dust and mire ? Away with it to the little child ! Consider Him well, give yourselves up to Him, and ye will come to something ; otherwise, to nothing for ever.



## DECEMBER THE TWENTY-SIXTH.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. . . . And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."—LUKE ii. 12, 16. Unto us a child is born, unto us a son is given."—IS. ix. 6.

**W**ONDER of wonders! God's Son wrapped in swaddling clothes—and in what poor, coarse clothes—laid in a manger! O the depths of the mercy of God! would the good shepherds think, when they beheld the child. And that was to be the sign by which they were to know the Son of God, the Messiah! Certainly all the astrologers in Israel would not have thought on this sign. But the poor shepherds knew it, for the Lord had told them at the right time. Only be dutiful and true to thy Lord, and He will reveal to thee also the sign. Break not thy head; break thy heart, and prepare for the Child a dwelling, a manger, and swaddling clothes! He will come and tell thee how and when. I believe that the world can never be found in God's way—in swaddling clothes—in a Saviour presented in swaddling clothes. He goes just in such ways as are against and opposed to the whole world. And he who will be found in Him must turn his back upon the world, on its mind and ways, else he will be offended in God and Jesus every moment. Come, dear reader, we will not turn to the world. Leave it, come to the manger, and be not offended at the swaddling clothes, at the manger, or at the stall! Behold, what lies there! What would a house of gold profit thee if bats and birds of prey lived in

it? Deck and adorn thyself not after the manner of the world, model not thyself after the fashion of men, but as God wills thee, pure and little, poor and small, and God will lay His Son in thy heart, and thou wilt have enough.

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## DECEMBER THE TWENTY-SEVENTH.

"Abraham rejoiced to see my day: and he saw it, and was glad."—JOHN viii. 56. "This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. cxviii. 24. "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."—JER. xxxiii. 15. "All the prophets have foretold of these days."—ACTS. iii. 25.

**H**OW long before-hand did Abraham rejoice in the incarnation of the Son of God, and should we not rejoice after knowing the history, and after experiencing His grace in our hearts? How all the Old Testament saints strained after this, raised their heads, and looked forward to see if this day was not soon coming! And so many Christians, to whom this day has appeared, do not rejoice! Yet he who knows and enjoys what the day of the Lord's birth has brought him, cannot but rejoice. The Branch of righteousness that Isaiah foretold has grown up; the tree of life stands there, into which we may all be engrafted, to be made righteous and blessed in Him, and advance toward divine greatness. The King is come, who will rule well, and execute judgment and righteousness to all who surrender and give themselves up to Him as willing subjects, for He

compels none into His kingdom. He indeed calls with kindness, and makes exceeding great promises to us ; but if any one is not drawn by this He mourns over him, and bears patiently with him as long as possible. O divine King ! O glorious day that brought us this King ! Yet dost thou also know the day when He was born to THEE, when He became THY King ?

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### DECEMBER THE TWENTY-EIGHTH.

“Glory to God in the highest, and on earth peace, goodwill toward men.”—LUKE ii. 14.

SO sang the angels of God in the clouds on the day of the Redeemer's birth into the world. So ever sings redeemed humanity ; all the children of peace, who have really received grace, the forgiveness of sins and peace through His incarnation and His death, as their portion. But they cannot yet sing thus, in whom Christ our peace (Eph. ii. 14,) has not yet been born. Where sin and the world still live and reign, there can be no song of peace and glory to God. For as long as man does not receive into his heart Him whom God has sent as his salvation, he gives not God the glory, and God does not give him peace. Child of man, give glory to God, and He will give thee peace, give thee His Son. Give glory to God, confess before Him that thou art a cursed, condemned sinner, for whom God's Son must have come from heaven, in order to atone for his guilt and sin, and to save and make him happy. Ac-

knowledge and confess this with a humbled, contrite mind, and pray God for His Son, that thou mayest be a partaker of Him through grace—thus thou wilt give glory to God, and then the angels of God will sing over thee this song of praise : Now God has His glory ; therefore peace to this man ! God's good will rests upon him. What will the song of the angels profit thee if the clang of sin and the world still resound in thee, and no peace ever be in thee ?

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#### DECEMBER THE TWENTY-NINTH.

“ My little children, of whom I travail in birth again until Christ be formed in you.”—GAL. iv. 19. “ Know ye not that your bodies are the members of Christ ? that your body is the temple of the Holy Ghost, which is in you ? Therefore glorify God in your body and in your spirit, which are God's.”—1 COR. vi. 15, 19, 20.

**W**HEREFORE would the Holy Ghost be in the heart of Christians, if He were not to glorify Christ in them ? The Holy Spirit has no other office and work in men, than to restore in all Christ Jesus, the new man, that the image of God, which is Christ, might be renewed and glorified in us all. As Christ was bodily conceived by the Holy Ghost in the womb of the Virgin Mary, so must He spiritually be formed in every true Christian. Such was the mind of the apostles ; for this went they out, for this suffered they such great anguish and sorrow, till at length Christ was formed in believers, till they had wholly put on Jesus, and become like-minded

with Him. But this is not to be understood in the usual profane sense of moralists, that one requires merely to adopt some of His sentiments. No, but to put on Christ's mind and Spirit, Christ's life and character, nature and qualities, not through one's own human strength and art, but to be born again, begotten from above by the Holy Spirit, so that it is no longer *we* that live, but Christ in us, —this is what the apostles mean. That is celebrating the true inner Christmas, that is the birth of Christ. He who thus finds and adores the new-born child in his heart, has become a partaker of Christ (Heb. iii. 6), and can rejoice in the birth of Christ. The rest know not what they are doing ; they celebrate the festival of Christ's birth as they celebrate the birthday of a prince, and not even like that, because Christ never seems to come so near them.

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### DECEMBER THE THIRTIETH.

"Then took he (Simeon) him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel."—LUKE ii. 28—32.

**D**O not envy the godly Simeon, for thou canst have Jesus as near, yea, even nearer than he had. He had Him in his arms : Jesus will come into thy heart, become one spirit with thee, live, dwell, and walk in thee. Stretch out the

arms of thy soul, faith and love, to Him, open thy heart to the new-born Saviour, even as Simeon longed for Him all his life, waited for Him as the consolation of Israel, and knew no other joy than that of seeing Him, and, when he saw Him, willingly departed. Such hearts must have Him, and surely have Him. If there be nothing in thy inmost soul but the most ardent desire, the most burning thirst after Him, He will certainly be in this thirst, and will so reveal Himself to thy longing, thirsting heart, that the joy of possessing Him will be to thee above all the joys of life; and thou wilt no longer live to the world, to thyself, to sin, but to Him who has given Himself for thee. And this child is born to us all. (Isa. ix. 6.) He is placed before the eyes of all in His word. He is offered to us and planted in our hearts by the declaration of the gospel. (James i. 21.) Then take Him up in thy arms, lift Him with faith and love out of the word, and lock Him into thy heart; for He can and will make thee blessed.

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### DECEMBER THE THIRTY-FIRST.

"I said, days should speak."—JOB xxxii. 7. "Lord, let it alone this year also, till I shall dig about it, and dung it."—LUKE xiii. 8. "Yet his days shall be an hundred and twenty years."—Gen. vi. 3.

**W**HEN thy years speak, what dost thou hear? What does God hear of thee? What do thy brethren hear? The conclusion, the lesson

which thou art to draw from their speaking, will be no other than, Repent ! All thy days call to thee, Improve ! The Gardener comes to-day into His garden and seeks fruit. Now, if He place Himself before the tree of thy life, and ask thy years, especially this last year, what will they answer ? what will this year say of thee ? Will He find the wished-for fruit ? He has bestowed many mercies on thee, has given thee much ; and unto whom much is given, of him also shall much be required. If now the Father should say, Behold, these many years I come seeking fruit on this tree and find none ; hew it down ! What if this should be determined in heaven to-day ! And might it not be ? Wouldst thou not have deserved it ? I would indeed. What then shall we do ? We will turn to Jesus with all our heart without delay, fall down before Him on our face, as before our only Mediator, and Daysman, that He may intercede and pray the Father for us ; and He will say to the Father for us, for thee, and for me : Let it alone this year yet, till I dig about it and dung it, and then it will perhaps bring forth fruit. If not, thou shalt cut it down. Behold, thou hast the intercession of Jesus alone to thank for God's having granted thee so many years. But, perhaps, the coming one is the last. Therefore employ it so, cleave so to thy God and Saviour that He will not have cause to say : Cut it down ; why cumbereth it the ground ? God is very long-suffering ; we see this from His patience in the time of Noah. He gave them a long respite ; but, the longer the

respice, the greater their wickedness. At length He let loose His judgments. The same God lives still. Close, therefore, this year with special prayer, and fervent supplication, that God may not go into judgment with thee, but renew thy heart to true repentance and reformation, and give thee a heart and walk according to His will.





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